

THE
ARGONAUTIC
EXPEDITION.

TRANSLATED FROM THE GREEK

OF

APOLLONIUS RHODIUS.

VOL. I.

THE
ARGONAUTIC
EXPEDITION.

TRANSLATED FROM THE GREEK
OF
APOLLONIUS RHODIUS,
INTO
ENGLISH VERSE,
WITH
CRITICAL, HISTORICAL, AND EXPLANATORY
REMARKS,
AND
PREFATORY ESSAYS,
WITH A LARGE
APPENDIX.

Inscribed to his Grace the Duke of MARLBOROUGH.

Veris falsa remiscet,
Primo nè medium, medio nè discrepet imum.
HOR. Art. Poet.

V O L. I.

L O N D O N,

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R E M A R K S.

O N T H E

L I F E A N D W R I T I N G S

O F

A P O L L O N I U S R H O D I U S.

IN the Life of Virgil, prefixed to Dryden's Translation, it is observed of the *Ceiris*, a 'piece more elaborate than the *Culex*,' both attributed to Virgil by the author of that Life, that 'the *Ceiris* is borrowed from that learned and unfortunate poet Apollonius Rhodius, to whom Virgil is more indebted than to any other Greek writer, excepting Homer. The reader will be satisfied of this, if he consults the author in his own language, for the translation is a great deal more obscure than the original.'

Unfortunate indeed, so little to have been regarded, with the possession of superior merit, with-

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out the degrading idea of a translator, vilifying the work which he admires *.

It may appear inconsistent with the *candid encomiast* of our author, that so slight attention should have been paid to his memory, as to admit a total supineness of public estimation; for this, with few exceptions, may be construed to have been the case, from the middle of the third century, A. C. till nearly within two centuries of our present days.

The splendid scholarship, and faithful attention of Stephens, have redeemed many an ancient writer from unmerited disregard. His edition of our author evinces his accuracy and indefatigable zeal. Hoëlzlinus has labored hard in an unpromising vineyard, but public gratitude has more than amply repaid his stubborn literature. He hath possessed his *price*, and his *day*. Straining his comment rather to the display of his own knowledge, than to the elucidation of his author's merit, he seems to have forgot, that the Latin of Plautus is as little reconcileable as High-Dutch to a version of Apollonius.

• The translation alluded to I have not seen, nor have I been acquainted with, but from the above quotation. I presume, therefore, that I shall not be accused of branding this, to add a splendor to my own.

The

The learned world, repeatedly favored with improvements in classical erudition from the university of Oxford, has recently received an expensive quarto to the reputation of Apollonius. In this, we are treated with a version usually amending the construction of *Hoëlzlinus* (whom it is impossible, upon many occasions, to comprehend), and in its turn amended, at least reconciled from the *latter* to the *real* meaning of the text. The liberality of the edition, to assert the truth, has outrun the attention of the editor. Typographical mistakes abound, which a body of academical literati may not easily forgive; the scholia form a valuable assemblage of mythological matter, and the notes of Sanctamandus possess a singular eminence; not to omit a list of various readings, explaining the original. An Index of Greek words, occurring in the text, closes the publication †.

Apollonius, we are informed, was the son of Syllus, or, as it may in preference be written, or Hyllus; he was an Egyptian by birth, of the city of Alexandria, at the time when that patron of letters Ptolemy Philadelphus was sovereign. On his de-

† Several instances of similarity in Valerius Flaccus are inserted in the Remarks, with copious abstracts of passages, taken by Virgil from our author.

scent from Hyllus I conjecture, that his father might have been an Hyllensian. This people is mentioned in the fourth book of the poem, and placed *, after a skirmish occasioned by the *first* interview, in social amity with the Grecian adventurers. I mention it as a mere conjecture, from the persuasion, that persons were originally named from countries, as countries may be concluded to have been from scenes and circumstances, by which they were occasionally distinguishable. His mother's name was Rhode; this particular, rather than his self-exile from his native soil, may have probably affixed to him the name of Rhodian. Perhaps his mother may have owed her birth to Rhodes!

In his education under Callimachus he is represented to have exercised † ingratitude to his preceptor ;

• From v. 514, to v. 562 of that book.

† What can be understood by this ingratitude, unless it be the supposed presumption of Apollonius, by an attempt in youth to rival his master's reputation? But any display of genius in a pupil must surely have been applauded by the *teacher*; the scholar's fame was thereby reflected upon *himself*, for such excellence must be esteemed in no small degree to have flowed from his precepts and example. If the story of Callimachus's Ibis be acceded to, I am afraid, that the composition was occasioned by the *jealousy of a wit*. I think it, however, little probable, and much redounding to the prejudice of his character. Neither can I believe, that Apollonius quitted
Alex-

tor ; the instance is not alleged ; and the unmanly return of vengeance by Callimachus, in a satire, entitled Ibis, may therefore be greatly questioned. Callimachus had not so virulent a turn in his intercourse with the Muse ; his surviving compositions prove it ; to plant a battery of satire against his scholar is scarcely reconcileable but with such a turn ; nor can it be conjectured, in *what* the young student, who must be construed to have received improvements from his master, could so largely have offended, as to draw down the literary scourge. Ovid too composed his ‘ Ibis,’ but I will not pronounce it to have arisen from *borrowed* principles. Satire is a flower, which grows spontaneously ; *little* necessity is there, to suppose its transplantation from a foreign soil : in Ovid, whose disappointments nourished it, there is no reason to presume *the least*.

He is asserted to have established a rhetorical school ; if his maintainance required it, the establishment was congenial with the character of his age ; the office was by no means degrading in itself, and was evidently calculated for the service of the public.

Alexandria, but to travel, as it was usual in *those* times, for *improvement* into Greece. The reason will be shortly submitted.

It may be somewhat difficult to reconcile the opinion, that Apollonius *began* his Argonautic poem in very early hours. Such an attempt was indeed arduous, and argued the ambition of youth ; but it seems little to be attributed to the sedate composure, characterizing a bard, whose *surviving* poem upon the same subject leaves no doubt in his reader of its author's disposition. No wonder that it was crowned with applause in the form, which it now bears ; and that a public recitation amongst his countrymen produced a recompence, denied in more recent ages, to *impressions* of his work *. The successor of Ptolemy Philadelphus invited his acceptance of the *office* to *preside* over his library at Alexandria ; no authentic account appears, relating to our author, after that event, but that he published his Argonautics, and that he died : the tomb of his master Callimachus received, we are told, the ashes of the pupil.—They, who vouch for the truth of the fact last mentioned, will scarcely credit the picture of disagreement, hitherto submitted in our writer's life, between his tutor, and himself. The history of an author is repeatedly observed to be composed of *scanty*, to which, with respect to

* He was made free, it is said, of the city of Rhodes ; other passports, besides that of desert, are *more usually* required to the freedom of cities in modern times.

the ancients, I beg leave to add, *suspicious* materials. A biographer of Apollonius may esteem himself particularly fortunate in the *first* instance ; for where anecdotes are numerous, impositions more familiarly abound.—Writers of eminence are not unusually dignified by the industrious zeal of their admirers with as many lives *at least* ‘ as a cat.’ *Three* alone, from which every subsequent one has been literally borrowed, are consecrated to Apollonius. Two, the compositions, very abbreviated, of Greek scholiasts ; perhaps, of Tyrhæus, and Theon, with their colleagues, who formed the scholia to our author’s text ; the third, of Lilius Giraldus, almost a *solitary* * *devotee* at the *shrine* of Apollonius. Quintilian limits his style to at best a decent mediocrity, with an invidious, negative panegyrick, that ‘ the poem is *not* contemptible.’ Longinus, who better understood, and more rarely deviates from candor in criticism, pays a compliment to this æqui-poise ; but intimates † nevertheless, that he falls short of Homer : in animation of subject, it may be granted, but his purest words, and most elegant phrases are studiously taken from his Mæonian predecessor, to whom he is

* The others stigmatize his character.

† Apollonius is declared to have taught Rhetoric at Rhodes ; it seems to have been a favourite application in his days ; surely he must have understood the orthodox rules of Epic poetry!

not indebted for particular descriptions, or for his general plan ; though he has himself furnished matter for the happiest imitations of succeeding bards †.

To conclude the account of our author's life with a farther literary scruple : would Ptolemy Eüergetes, apparently a worthy successor of a worthy father, have invited to a distinguished situation (*that of* librarian, in the days, and region, which encouraged erudition, may be so concluded,) a man, who had proved himself obnoxious to his *instructor*, a favourite, so lately, at the court of Alexandria ? the most, that could be alleged would be, that the sovereign of Egypt attended more particularly to the

† Giraldus acquaints us with what is obvious to the most superficial comparer, that Virgil has 'transfused' into his description of the Loves of Dido many passages of Apollonius delineating those of Medea. This commentator, with a just spirit of elegance, pronounces the poem 'Opus varium, & multis vigiliis elucubratum,' but seems not with equal propriety to accuse it of 'an hard and ungrateful turn, unless in 'the Loves of Medea.' Every one of the books abounds with beauties, the more conspicuous in themselves, and the more amply vindicating the merits of the writer, as darting their splendor through a sombre, and solemn subject. But whence arises the superiority attributed by Longinus to Homer over Apollonius ? merely 'from the sublimity of style, whose inequalities are preferable to a faultless equality.' After all, the superiority rests not in the style, but in the richer glow of Homer's more *adize* representations of the *boisterous passions*, more generally interesting to less attentive readers.

interests

interests of genius, which had sought an asylum in Greece from the persecution of a grammarian, (such was Callimachus,) a self-imported critic into Egypt, whose name implies his possession of a *finer* spirit for *contest* †.

If it be permitted to resume the subject of my author's reputation, I would continue these remarks by an introduction of the critic Le Fèvre ; a critic of erudition, and of real taste. I know not, whence it proceeds, but almost every commentator of Apollonius appears to have been bewildered with his task. Each seems more particularly to have entered upon the office with prejudice, or with prepossession. Why must our Frenchman arraign the disposition, in which the Argonautic poem is conveyed ? The plan was simple, the composition is conformable with that simplicity in the main ; but surely it cannot, from a ge-

† I am by no means convinced, that the foregoing derivation may not be esteemed to argue refinement. It may appear at least resolvable into Grecian usage, with regard to names in general ; perhaps it may be urged, that the fact said to be committed in point of our poet's ingratitude was unknown at Rhodes ; but Ptolemy could scarcely have been ignorant of it at Alexandria. If so, his countenance of the bard may argue his conviction, that it was false. To visit Egypt from Greece, and Greece from Egypt, was as customary in those periods for improvement in studies, as reciprocal intercourse between our islanders and the continent in these, for *curious dissipation*.

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neral subserviency to the first principle, be concluded to have forfeited its reputation in the *occasional* walks of description, episode, and, above all, of character, delineated from *human* manners. I will not assert, that Apollonius has been received into our hands unmutilated; but I would dare to pronounce his work nearly unexceptionable, on the idea of critical propriety.

We meet with no rare instances of reasoners commenting compositions, which they either have not read, or, if read, sufficiently comprehend not. If we suffer ourselves to argue from this conviction, we may the less wonder at those various, and contradictory characters, bestowed upon works, which have been by some examined, and perfectly understood. To apply this to Callimachus, Propertius dignifies him with the title of * refined poet ; Quintilian ranks him with the best writers of elegy ; that he was a favorite with Catullus appears from the version of his poem upon ‘ queen Berenice’s hair,’ a compliment elegantly flattering to his patron Ptolemy Euergetes, who confessedly deserved every mark of attention from ingenuity. Madame Dacier, a lady who made classical writers altogether her own, by familiarising their compositions, asserts the po-

Sat erit ———
——cecinitis modis, *pure* poeta, tuis.

listbed

lished elegance of Callimachus; her father declares his *pieces* to be stamped with *energy*, yet *simplicity*. Reverse the medal! Vossius, in the van of his *hostile* army, denies the talents of Callimachus for poetry. Scaliger (who is fond of a little snarling, and is too frequently on the wrong side in matters of taste) assures us, that he adopted the most inelegant, dark, and inconsistent phrases; Vossius was bit by * Ovid when he formed this remark, and the stricture of the Roman poet, whatever attempt he made towards its palliation, must be concluded to convey a censure for defect of poetic genius, whose splendor an industrious affectation is thus alleged to have overshadowed.

Among the calumniators of Apollonius is Rapin †, whose name is solely applicable to the *inferior* walks of criticism. ‘The style,’ says he, ‘has
‘no manner of elevation, or sublimity, the structure of the fable is injudicious, and the poem is
‘extremely flat from the beginning ‡.’ But our author’s phlegmatic disposition, to do him justice, can no more than equal the ponderous bulk of critical

* Ovid’s words are,

Quamvis ingenio non valet, arte valet.

† Propius *his*, longo sed proximus intervallo.

VIRG. Æn. 5.

‡ Biograph. Diction. Art. Apollonius, vol. I. p. 357.

dullness in his commentator, who has evidently condemned the poet *in the gross*. General criticism argues little candor, less judgement, and a total banishment of taste; a palpable affront to those, who have proved their knowledge of an author by the praise of beauties, and the *intimation* of faults. General censure evinces an incapacity to relish the first, and a zeal to exaggerate the last †. But of all the critics, who, confiding to memory in their relations of anecdotes, communicated by others, assume the air of scholarship at second-hand, ‘Voltaire,’ says Dr. Harwood, ‘affirming, that critics have generally been of opinion, that, in the most splendid part of the *Æneid*, the Roman poet had largely borrowed from Apollonius of Rhodes,’ adds, ‘it is greatly to be lamented, that we have not the *Argonautica* now remaining; that by instituting a collation, we might see how much the Roman has been indebted to the Greek poet.’ This is not

† Rapin certainly never examined the text of Apollonius; he has thought proper to accuse the Catalogue of Argonauts of dullness. All Catalogues are so of course, when merely Catalogues; whether they be those of ‘Royal and Noble Authors,’ or of ‘editions of Classics, Greek and Roman,’ they must necessarily be dull. But had Rapin read before he criticised, he would have observed the Poet’s Catalogue to be diversified by occasional delineations of characters and circumstances, which reflect light upon a *sedate* subject by the variety of matter, interesting more particularly to a Greek, to whose honor the poem was composed. A reader should be a Grecian, which Rapin was not.

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the *only outrageous* blunder into which Voltaire has fallen ; indeed, his works are a Babel monument of critical, logical, historical, philosophical, and religious errata ; his talents should have been less expanded, to have gained him the reputation of a complete writer : he possessed fancy, vivacity, and force ; and he clothed his reflections in the most brilliant colors of style ; but the neglected quality of judgment occasioned his ‘*égaremens*’ in the selection of subjects, for which his genius was little qualified.

It may be apprehended, that the foregoing slip arose from a wild recollection, that the Argonautics, which he had heard, or read to have been composed by the genuine Orpheus, survived not, nor his other works, to modern days ; and he might not sufficiently have considered, that the Argonautics of Apollonius were, at the time, the objects of his comment,

It is not unpleasant to remark the various explanations, indulged by critics of real erudition to the motives for this Grecian voyage. ‘The golden fleece,’ say some, ‘denoted the wealth of Colchos ;’ wealth in earliest times was certainly composed of flocks, and herds ; and necessarily so, from the pastoral life of nations, whose simplicity was yet
stranger

stranger to luxury, ever bartering those riches for gold ; but we must not fail to carry in our ideas, that this fleece too was of gold. Others talk ‘ of golden rivers flowing from mount Caucasus ; that the inhabitants employed sheep-skins with the wool to take up gold in its powder ; thence it is asserted, they were called golden fleeces †.’ But this conjecture seems neither plausible, nor ingenious ; it is inadequate to the *purpose* of the Grecian adventurers, which, had it been to have immediately enriched themselves by the gold of Colchos, it may be concluded previously requisite, that the Colchians should have been vanquished, and that the Greeks should have possessed themselves of the kingdom.

Chemistry, transmutation of the above metal, a volume of sheep skins containing the secret of such transmutation, and the philosopher’s stone, are introduced as explanatory of the ‘ golden fleece.’ To which, I wonder, that the free mason’s secret has not been added.

In the course of the following annotations I have submitted my opinion on the voyage, and its several concomitant scenes, on the bulls with brazen hoofs, and the dragon’s feed. It may be in this place observed, that Phrixus, who was brought into Egypt,

† These are evident *Σερα πέρτερα* !

(Colchos, a part for the whole !) upon the back of the ram, which on his arrival he sacrificed to Mars, came from Greece. The step-mother Ino, from whom his sister Helle and himself fled, was daughter of Cadmus, a Phœnician ; which people were the first sailors according to Greek tradition. The sacrifice of the ram to Mars may allude to the warlike disposition of the Egyptians ; unless, in preference, we admit it a compliment to a similar spirit in his own countrymen ; and an ‘ *ex post facto* ’ testimony of martial engagements entered into between the two nations, on account of the fleece, assigned by Phrixus to Æetes. Phrixus united with the Colchians, by marriage with a daughter of their sovereign, and there died ; the guardian of the fleece was the dragon, a well known type of Egyptian enthusiasm ; the brazen bulls, vomiting flames, may be emblems of the mode of Egyptian worship ; the former, not improbably, of the altars, or the image of the ox their principal (*animal*) deity ; the latter, of their adorations to the sun, or the fire of the altar itself. The dragon’s teeth, from the seed of which an * harvest of *armed men* issued, *who* were slain almost in the instant by

* Probably the references to agriculture, and rural imagery, as the fleece, the oak upon which it was hung, the sowing of the seed, and the consequent birth of the warriors, may have conformed with Egyptian ideas, originally inducing *their worship of the ox.*

Jason, may imply the mysterious rites of incantation, abounding in Egypt; the *prodigious* birth of the ‘Terræ Filii’ in arms at once leads to that idea; as the conquest of them by a Greek conveys a compliment from the writer to his native hero. The large *stone* cast among the troop, *which* occasioned their instantaneous attack, and slaughter of each other, may represent the distractions, dividing the several provinces, and desolating, in the end, the whole kingdom of Egypt.

It may not be omitted, that the successful operations of Grecian prowess are resolveable into the assistance of Medea; and by this, the reference to magical arts is more particularly evinced; we may conclude, that these arts were, about that period of the Argonautic expedition, first imported into Greece, where they soon constituted a portion of its religious ceremonies †.

† I have sometimes imagined, that the golden fleece bore a relation to the shepherd-kings, lately banished from Egypt, on account of the wealth which they possessed. Their *first* return into their native country may seem to have been exemplified in the person of Phrixus. The present dissensions of the Egyptian provinces *may* have been fomented by succeeding invasions of that faction, *from* the romantic origin attributed to the *History* of the *Ram*.

OBSER-

E S S A Y

O N T H E

CONDUCT OF APOLLONIUS

I N T H E

HISTORICAL PLAN of his POEM.

HOW weak are the barriers of reason, to withstand the torrent of passion ! surely if the union of any qualities may be esteemed consistent, it is that of superior talents with ingenuous principles ! yet how usually is one system *intentionally* built upon the destruction of others, established in the world of learning ! contracted idea, on which the orator exalts his standard of eloquence, the legislator frames his plan of jurisprudence, the statesman, his politics, and the student, his erudition ! happy, if they differed from a spirit to improve, and bore testimony to merit with alacrity, while errors were marked with reluctance !

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Among the crowd of writers, the critic is the most forward to exhibit this depraved triumph of humanity ; allusion is made to those alone, whose acknowledged faculties protect them from contempt ; for reflections were needless upon the subordinate class, who employ cavil for controversy, evasion for argument, and witticism, for humor.

One of the self-exalted censors, who from hurry of predilection for oriental, has attempted the most humiliating degradation of western learning by exaggerated rebukes of poets, and historians, has thrown down his gauntlet to those who presume to admire a single relator of the Argonautic voyage. In this promiscuous opposition he must be concluded to have primarily glanced at those, who have enlightened their accounts at the shrine of the Muses ; for the historians, who treat the subject of our present comment, boast a much later period of existence. It seems, that ‘ the events of the expedition are so numerous, and the countries, through which its adventurers passed, so distant, and various, that it could never have been performed during the lives of one generation †.’

As

† Mr. Richardson’s Dissertation upon Eastern Languages. ‘ Three generations,’ according to Herodotus, ‘ make one hundred years.’ Is this the sort of generation alluded to by the

As far as my author is interested in a defence against this calumny ; I esteem myself obliged to undertake the reconciliation of an opposite, at least to obviate the opinion above adopted.

And here I would wish to enquire, whether more fatal inconsistencies check not usually the progress of criticism from an adherence to the letter, than from a liberal examination into the spirit of an author. Poetry in all ages and nations has been, or ought to be, if considered in its more full extent, subservient to historic purposes. Such construction is certainly due to the poetical remains of Greece ! tradition is observably the ground-work of many episodes, and occasional digressions, interspersed throughout this work of Apollonius.

The Argonauts represent Greece ; whose familiar usage appropriated the names of individuals supposed to have existed at *one*, to as many armies, engaged in separate battles at *different* periods. This original impression must be affixed upon a critic, before he is found competent to a more fortunate discussion of his author.

the ' *Wiseman* of the East ? ' In thirty-three years many difficulties may be overcome, and many great achievements performed.

Apollonius may indeed be concluded to have *prepared* his readers for such ingenuous treatment of his performance ; not to omit the description of the departure of *Hercules* from the Argonauts, *his* several acts of prowess, *his* travels into, and *his* settlement of countries upon the continent of *Africa*, till the warriors rejoined him *there* ; these circumstances cannot be admitted as the works of one individual, or as the events of one period. Propriety revolts from the idea. The truth seems to be, that the less attentive *critic* precludes himself from an enlarged disquisition of the writer's design ; struck by the elegant simplicity, in which the facts recorded are conveyed, he cannot prevail upon himself to imagine, that ' more is meant, than meets the eye ;' for having (I speak of *eastern* criticism !) been early practised in scenes pictured by excess of imagination ; a love-sick wanderer in bowers of eternal roses, unfolded to a luxuriance of sweets, unknown perhaps but in the *poetry* of the climate, he expects in every author an unbounded expansion of descriptive powers, even where the muse indulges her more easy flights.—In the account given of Hercules by Apollonius allusion is intended to historical representation. In the very year of the Argonautic expedition, Sir Isaac Newton asserts Hercules to have delivered Prometheus from mount Caucasus.

Some

Some few years before the *Argonautic expedition*, (only seven by the above chronologer) ‘Eurystheus’ reigned at Mycenæ;’ from which region Hercules is fabled to have been commissioned upon his labors; his exploits therefore may reasonably be adjudged to that period, which Apollonius has fixed for apart. Of those labors, more generally attributed to his prowess, his very appearance in Africa evinces a more recent performance of one, the slaughter of the lion, whose hide he is represented by the Hesperides to have borne upon his shoulders.—Portraits are not less delineated by the pencil of truth, because a painter has only sketched their outlines; when I read Apollonius, I carry my attention to history, but estimate his performance, as the production of a Greek; who in conformity with his religious persuasion fills up his piece with the more than hydra-growth of local deities, of dryads, hamadryads, fauns, and satyrs, presiding over the Grecian groves, rivers, and gardens, their villas, and their hearths; more than hydra-growth, for they never lopped off a single head of a *deity*, but were continually supplying more handy godlings, which they pulled out, like popish successors, from their side-pockets; *pocket-pistols*, as termed by a jesting friend.

Allegory was the dress of Eastern language, and poetry was the language itself ; the western compositions (if candor be our guide, and information our object), gave not a loose to the bewitching charms of imagination. Imagination they certainly possessed ; but its genius was more soberly exercised to the ornament of those national prejudices, too deeply rooted ever to be shaken from their bosoms. The primitive violators of *scriptural* communications, admitting *those accounts* merely to pervert *their* records, and efface *their* principles, and panting to enslave the souls, as they had already enslaved the bodies of those, to whose faithful observance *they* had divinely been enjoined ; these were the wet-nurses of *Grecian* devotees ! many degrees indeed *removed* from the abominations of their nursery, which had soured the milk of reason by the poisonous nourishment of profane *abuse* ! such is the derivation of the *Grecian* religion ! their history may be deduced from a source *not altogether* distant. ‘ The flight of many Phœnicians, and Syrians, from Zidon, and from the arms of David,’ occasioned their settlements in various parts. These men brought their histories, where they settled ; and these histories, added to the necessity of perpetual attention to guard establishments so precariously made, preserved a spirit of
mar-

martial ardor, by which the infancy of every profane government has been distinguished. They came originally ‘ from the Red-Sea, and presently undertook long voyages.’ In process of time they came into Greece ; hence arises the more complete splendor of the Colchian sacrifices, and the more solemn mystery of magical celebrations, unknown to the Argonauts in their passage to the court of *Æëtes* ! The ‘ *Dî majorum gentium*,’ are described by the chronologer last quoted, to have received admission from Egypt into Greece, only twenty-seven years previous to the Argonautic expedition ; which fact historically confirms the more simple uniformity of Grecian enthusiasm, when compared with the very multifarious and complicated objects of Egyptian idolatry. As to the rites of incantation practised by the latter, we may not unreasonably conclude them, from the nature and object of their institution, to have been sacrifices to the *Dî Inferi*, exaggerated by all the mummeries and mutter, which evinced the parent, whence they sprang.

Virgil, in his description of the magical rites pursued by Dido, the poetical descendent of Medea, in the fourth *Æneid*, rites certainly abhorred more strenuously among the Romans, prefaces them with a circumspection experienced in Apollonius’s close of them,

‘ Pandere res altâ terrâ, et caligine mersas ;’

and as we are instructed by the former, that those rules were detested in Rome, we may understand from the latter, that they were unknown in Greece at the time of the Argonautic expedition. The poets alike coincide in their horror of the punishment inflicted by the menace of the priests on those, who attempted to pry behind the mysterious curtain ; a menace, which effectually tended to maintain them in their original obscurity.

For the *poetical* probability, that the river Halys might have been reached on the third day after their embarking from Colchos, attention may be afforded to the directions of Phineus, commencing v. 364, of the second book, and the consequent voyage of the Argonauts ; the reality of the fact is best ascertained from geographical accuracy, as far as it extended in the times of Apollonius ; it is an allowance due to, as consistent with, ancient poetical description to resolve the state of sciences and general knowledge, however designed to represent *the days, of which* a composition particularly treats, into the days of its author ; for geography must have been exceedingly limited, when navigation
amongst

amongst the Greeks was merely coasting, and even the dominions of Egypt were but faintly known.

Whatever therefore might have been the boasted acquisitions of earlier states, even to the astronomical eminence, and general talents of the *venerable* Chaldeans, they must have been wholly uninteresting to Greece, and its adventurers. Some traces of maritime knowlege might have been obtained through the mixed information of occasional emigrants from foreign countries; but surely a kingdom, whose ideas have been formed, and whose motions regulated *merely* by the informations of voyagers *to* their coasts, must necessarily have received its communications in a partial, and insufficient light! unhappy moderns are well convinced, that credulity is thrown away upon the ostentatious impertinence of travellers, rendered still more impertinent, if the public are reduced to feed upon their relations, *digested* by those who are unqualified for the task; we are convinced of the pretensions to knowlege usurped by such adventurers, but we are not so well persuaded that they actually *possess* it.

When we reflect upon the eminence imputed to the Chaldeans in that leading principle of navigation,

tion, astronomy, justice requires us to conclude them to have been little more than astrologers. Astronomy is a science upon a larger and more definitive scale ; it was at best something short of erroneous conjecture till the days of Copernicus, the stem of the astronomical tree ; our Newton ascertained its divided branches. Chaldean insufficiency is deducible, on a close inspection, from an authority, which I cannot affectedly undervalue, that superior one of the sacred writings : Chaldean knowledge in this point seems to have gratified a devotional view. The Chaldees were a nation of magicians, assuming the power of prognosticating events by consultation with the stars ; one of the more characteristic delusions of idolatrous practices. To carry our ideas into Greece, we may there observe the augurs sagaciously peering the flight of birds, and inspecting the entrails of beasts ; we may observe the profusion of omens, portents, and prodigies, with every religious absurdity in vogue, borrowed by dissimulation for the supply of interest : these may operate as direct proofs of heathen lineage, and that lineage, whose parent could have been only cunning ; for the Father of Wisdom had been from the first forsaken.

The practicability of the course above mentioned, from the river of Colchos to that of Halys, must
neces-

necessarily be fixed from the time of 'Apollonius, not that ascribed to the Argonautic adventure. At a period, in which the sail, and the oar were alternately used, it is impossible to collect such practicability. Extraordinary voyages have been authenticated, in an open boat, and of a modern date, when ships of war, and merchandize to a very considerable extent and burden, have been usually employed ; but who would presume to describe the state of a kingdom, with respect to naval consequence, from these accidental, or rather (to speak properly) providential events ? where an adverse breath of wind, or the unfriendly swell of a surge had insured destruction to the crew. In these earliest times of Greece, the very description of the Argo must evince an imperfect state of navigation ; every rock seems to have mounted into a miracle, and every tide to have constituted a whirlpool ; superstition indeed must be placed to the account, for perils were destined to be magnified, that some god might be worthily employed to rescue. When Apollonius lived, these horrors must have been reconciled by repeated experience ; and things must have appeared more directly as they were ; navigation, from the necessity of its encouragement, had been considerably improved, and a regular establishment

ment of vessels was then esteemed an essential appendage to the welfare of a nation.

If we trace the genius of idolatry to its original principles, we shall remark those principles to have arisen from passion, riveted by obstinacy of opposition. To maintain its establishment, a splendid variety of fantastic imaginations was hung out, as decoys to entrap superstition. The *Egyptians* had peculiar intercourse with a people, obviously distinguished by the blessings of divine communications; but *they* ‘hardened their hearts’ against conviction; when *these*, or their descendents, emigrated into Greece, they imported thither these *communications*, to which they had been repeatedly witnesses, *preserved* in a traditionary line, abused however to their own profaner purposes. The *Greeks*, who owed this *perverted* knowledge to the *Egyptians*, erred but in a secondary view. The *light*, of which the latter ought to have availed himself, indulged not its slighter *reflection* upon the minds of the former; and how indeed was it probable, that *this light* could have penetrated the *intervening* body of Egyptian darkness? truth will convince, but *then* alone, *when* suffered to be fairly examined.—Repeated disturbances actuating political bodies have been highly instrumental to the settlement

element of islands, and continents remote from the scenes of those disturbances, and perhaps little, if at all, known to the inhabitants of the kingdoms, where such disturbances had arisen. Accident, according to the heathen idea, has compassed, what design could never have effected. I readily agree with our Orientalist, before intimated, that several internal customs of the East, perhaps however, if deduced from authorities truly historical, not of very ancient date, assimilate to the modern legislation, and more domestic practices of *Germany*. Tacitus, the fashionable, and authentic appeal in political concerns, will duly instruct us in *the latter*. Germany is the parent, from which sprang many ceremonies, and institutions even now established in England. But may it not be observed, upon closer examination, that the copies of eastern manners, and principles subsisting in † the German state are deducible from a congenial spirit of *superstitious* extravagance? the ‘*immanes Longobardorum leges*’ were transcripts of *northern* barbarity; the swarms of *these busy hives* were composed of heterogeneous mixtures; among *them* it may be presumed, that adventurers from the eastern parts were not wanting; they who thus invaded, and

† Amongst other instances, the trial by ordeal, and the feudal system may be urged.

settled themselves in *Germany*, introduced that various confusion of usages, which marked the character of *her* earlier days, and supplied, in process of civilization, the rich abundance of language, received from the continent into *our own island*, and which adapts *its* writings, in point of elegance and significance, to multifarious subjects. The *English* may indeed be construed an epitome of almost all the languages admitted to European cultivation. *It has* improved in refinement by the force of native genius, scarcely plucking an additional feather from the plumage of those continental birds, whose notes occasional intercourse hath enabled *it* to attend, but ‘not to be charmed unwisely.’ Happy, if while conscious dignity preserved our national *tongue*, fastidious imitation corrupted not our *manners*!

But what may be adduced in support of the original cause of resemblance between ancient Egypt, and modern Mexico? Resemblance in a case more peculiarly characteristic? A large tract of Western continent, the most distant traces of whose features were unknown in periods far more recent than the hour of Egyptian glory, has been experienced to abound in hieroglyphics. Such, we are acquainted by the Spanish historians, was the allegation of their countrymen, who had adventured thither to *reform*
and

and impoverish the natives ! our own Mosaic historiographer, the author of ‘ Divine Legation,’ accedes to the opinion ; an elegant *Northern* writer farther confirms it ; *this* pen, variously figuring in the historic walk, we must however when the *American* history is considered, allow, that *partiality* has influenced to the side of Spanish authority ; whilst a very inferior *tale-bearer* of the *same* country has in turn adopted the interested prattle of a *French* cabinet ; as if Scottish authors united with the house of Bourbon, in favor of sanguinary oppression on the one hand, and of injustice to patriotic character on the other !

I recollect not that any ancient nation, except Egypt, is recorded for these *sacred* vagaries of impression ; that they were adapted to *religious* uses the very name implies. How came they at Mexico, may be repeatedly questioned, and remain as repeatedly unanswered. The Mexicans were observed, in a quotation already submitted, *subsequently* to the close of the foregoing version, and from the authority of an † intelligent Spanish writer, to have cultivated the religious principles of ancient heathenism. Hieroglyphics were practised in Mexico, and

† De Solis,

in *no other* kingdom, except Egypt, (it may be concluded) *whose* religion was founded upon the old Heathen system. Perhaps other Heathen nations *may have* possessed certain symbols and characters, not directly hieroglyphical, yet subservient to similar purposes ; though we may be little versed in the particular mode, which they adopted in such representations.

It may admit a question, whether there be not some affinity to hieroglyphical mysteries (Egypt was the very abomination of mysteries) in the *painted* bodies of our native Picts, *thence* so denominated ; for the custom of painted figures, drawn upon the bodies of this people, particularly when they were proceeding upon some martial enterprize, might have been in fact derived from the influence of their priests, added to their own barbarous ideas of *rendering* their persons more formidable to an enemy ; their extreme submission to priestly despotism justifies the first sentiment ; they were more than galley-slaves to their *druidical* tyrants ; those *reliques* of ancient hypocrites, whose *religion* was fraud, and darkness ; *itself* no less a relique of the mysterious Eleusinian ceremonies.

The ancient Greeks, and their apes the Romans, had figures, landscapes, and a variety of devices,
works

works of laborious ingenuity, engraved, or carved upon the shields of their heroes ; the poor Picts were not worth the shield, but they made *wild* amends for the defect by submitting their bodies to the dawbing hands of their aukward artificers.

Before the subject of hieroglyphics is dismissed, may I beg leave to observe, that a greater insight must be had into the history of Egyptian religion, ere their real origin can be effectually ascertained ? if we accept the word in its Grecian form, we can only refer it, and refer it we may on a literal construction, to the ‘ graven images’ which the Israelites, through the probability of their receiving infection from the gross idolatry of the Egyptians, were instructed, from the injunction of their worship to one God, *immediately* to avoid. A graven image may seem to express generally, in the state of the world at *that period*, an image, on which symbolical figures were represented ; the image itself, we may reflect, was forbidden by divine command ; a more considerable opposition to that command was evidently pursued by the Egyptians in their subordinate practises of enthusiasm. They worshiped, it is well known, every animate existence ; it was a familiar gradation in their idolatrous system to conceive the idea of fixing to their images, exhibiting the

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human

human frame, the figures of these animals. It may seem, however, from their being found upon a spot, so little likely to receive exportations from the very distant dominions of Egypt, that those, produced at Mexico were, if any, very slight imitations of Egyptian eminence in the hieroglyphic branch.

The volume of 'Divine Legation', discussing the specific nature, and qualities of Egyptian hieroglyphics, supplies us with specimens of characters, whereby the alleged *copies* of *Mexican* industry are attempted to be described.

These Mexican pictures are supposed by the author of the above 'laborious compilation' to imply the characters of their *writings*; I agree in the conclusion, but cannot construe from thence their similarity with those of Egypt, which constitute the *hieroglyphic* form. Perhaps this Mexican business may have comprized the original disposition of traditionary records, couched in mysterious features, more effectually to conceal them from vulgar explanation. By this idea, though not so immediately arguing a *devotional* source, it is not intended to banish the priests, to whose artifices the Egyptians owed their sacred characters; for why may not the Mexican records, like those of other heathen establishments, be supposed to have been collected,
if

if not *sometimes* composed by *priesthood*? that dragon, eternal guard over the *bitter* fruit of superstition!

Perhaps, though no traces are pointed in our *abundant* histories, the druids of our own island, destroyed on account of their cruelties, and abominations, possessed their hieroglyphics. These priests presided over a religion involved in the midnight of Egyptian mystery; their temples were the lion's den to every prying observer, uninitiated in their ceremonies; his curiosity was indulged at the expence of his life. The Mexican paintings were probably preserved by the original settlers, who either imported, or brought with them the knowlege of those characters; the British druids either annihilated *their own*, or their murderers permitted not a remnant to subsist. Attend we to the paintings, which the sons of Egypt still (without, it may be imagined, any material change!) continue in their *mummies*. Upon these burlesques of dead carcases every grotesque representation is displayed in glaring extravagance. If the painter (such as he is!) took more pains to throw somewhat of nature into the countenance, a common spectator might possibly be induced to converse with these mummies, as with envoys from foreign parts; a secretary of state might

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find

find *such* more agreeable, as less obnoxious *personages*, with whom officially to transact political business !

Upon the whole, as no immediate distinction seems to have been placed by the inspired historian of the Hebrews to characterize hieroglyphical representations, except the graven images, it may be esteemed reconcileable to allege the foregoing construction. Learned enquiry may have been too zealous in attempts to establish the antiquity of hieroglyphics. Opinions warmly adopted actually produce system ; where system begins, criticism is too readily warped from the purpose, which alone it was constituted to pursue ; the detection of error, and the display of truth.

Though the Greeks avowedly drew the outlines of their religion from Egyptian idolatry, they extended not the draught to its almost infinite absurdities in the practice of animal worship. The human form, and human manners, with the black catalogue of human vices, and criminalities of all sorts, stamped with more *inveterate* characters, were, to the disgrace of moral conduct and of piety, primarily affixed to objects of their devotional regard. Even Priapus, of libidinous memory, was not permitted

mitted peaceably to continue in his Epicurean state of log-ship (*Truncus ficulnus, inutile lignum!*) but was ordered to his pedestal by the summons of witchcraft, for the terror of modesty, and the alarm of birds. All were in short humanized, except honest Terminus, who was of more real emolument to mankind, than the whole mass, by remaining in his solid condition of stupidity, a guide to the traveler, and an arbiter of property.

The Greek modes, or subjects of devotion, in many respects assimilated to the heaven, in which their deities were placed, namely, the mountain of Olympus, contrasted with the more violent and aggravated superstitions of Egypt, which may find their counterpart in the troubled flames of *Ætna*. ‘*Λυκίοις ὁ Ὀλυμπος* (says Maximus Tyrius) *πῦρ ἐκδίδοι, οὐκ ὅμοιον τῷ Ἀιτναίῳ, ἀλλ’ εἰρηνικόν, καὶ σύμμετρον* †. ‘The mountain Olympus, situated in Lycia, emits fire, not resembling that of *Ætna*, but peaceable and composed.’

This particular appearance of mount Olympus may account for its estimation with Grecian devotees. Fire, among the Egyptians, was deprecated

† Maxim. Tyri Dissert. viii. p. 87. Ed. Davis. & Markland. Lond. 4to. 1740.

as often as adored, being a presumed emanation from their principal deity the sun ; the heat occasioned by that deity was frequently almost insupportable, and occasioned, by excessive droughts, public calamities in pestilences and famine, with distempers of severest consequences to individuals : indeed, the whole Egyptian system formed its basis more largely upon the deprecation of evils, than upon thankfulness for blessings. The sacrifices of the Greeks, in which, where concluded to have been favourably received, the fire was clear and lambent, were, in this instance, congenial with the foregoing condition of Olympus ; add to which, that fire, unconnected with tempest or obscurity, was a prognosticator among the Greeks of fortunate events. These circumstances created a sort of cheerfulness in their *religion*, which the Egyptians rarely admitted ; the characteristic of the *latter* enthusiasm, like the dispositions of the people themselves, was sullen mystery, and gloomy horror.

If we are prohibited to inspect the poetry of Greece in our researches after truth, shall we refer our inquiries to their historians ? Truth may seem, in the *modern* opinion of those, who thus banish us from the region of the Muses, to be ‘ aut hic, aut nusquam.’ We may begin with Herodotus, the
boasted

boasted father of Grecian History. It has already been intimated from what source that writer has deduced his authorities, and the source is certainly corrupt. I know not whether himself, or his admirers, prefixed to every one of his books the name of a Muse : perhaps, however, from this flattering distinction, rather than from even the elegant flow of his language, he may have been so richly regarded by modern taste ! The introduction of the Muses, as patronesses of historical composition, seems to glance at an idea of poetical eminence. At no rate can we generally compliment Herodotus, though his antiquity merit reverence, with the name of impartial, accurate, and credible historian ; an intelligent reader may collect more matter from Ovid's *Metamorphoses*, on which to ground reality, than from many pages of Herodotus ; so that the Muses smiling over his composition may allude to the sacrifices repeatedly made by the historian to fable, and imagination.—Selection of authorities constitutes the character of an historian ; where he presumes invention, he ceases to claim the character, but dwindles into an impostor, who baits his pen with fallacy to catch credulity ; he should be treated as a gossip at the best. Elaborate comments of an historian upon facts, either needing no explanation, or wrested to an opinion, prove, to

speaking no worse, the misemployment of a writer's, as they tend infallibly to the waste of his reader's time.

Thucydides and Xenophon may be more essentially relied upon, as eye-witnesses of various events, which they record ; the one in the style of harmony, the other in the spirit of majesty. In those points, wherein they acquaint us with transactions, testifying the honor of their native country at large, or of those districts, which have furnished their education, or given encouragement to their residence, allowance must be indulged to the influence of prejudice ; an influence to which happier mortals, formed in the purest mold of nature, are experienced to resign their judgments.

Egyptian priests were by far the most suspicious guides, which Herodotus could have possibly adopted. Their religion, their vanity, their fame (such as it was !) interested their deception. But who were his authorities for such exaggerated representation of the Persian forces, in their several armaments against Greece ? the religion, the vanity, and the fame of his native country. These were *familiarily* productive of fallacious records ; for records
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are in all countries too usually biaſſed by paſſion, and paſſion is almoſt another name for error. Admitting every *follower* of a Perſian emperor to battle, *who* attends from a principle of parade on the ſovereign's, or of curioſity, cuſtom, or *plunder* on the ſubject's part, we can ſcarcely reconcile their introduction into the calculation of the numbers, poured forth by a Xerxes againſt a handful of Greeks. But truth is not to be expected, where it is the intereſt of a nation to conceal it ! and it may be wiſhed, that returns of dead and wounded, no leſs than enumerations of armies oppoſing, and oppoſed, were not to this hour *rarely* calculated with preciſion ; a victory is too uſually enhanced by the multiplication of an enemy's force, and a defeat rendered leſs diſgraceful by a diminution of *our own*, *actually* brought into the field. Many circumſtances have certainly been delivered by Herodotus, which bear no marks of inherent inconfiſtency, or which muſt rather be acknowledged to have the appearance of genuine truth ; he would otherwiſe have been long ſince reprobated : ſhall theſe records be invalidated, becauſe others are erroneouſly, and injudiciouſly repreſented ? A wiſh to undervalue merit is too contracted to be indulged ; a writer of hiſtory is neceſſarily required to adhere to truth ; ſhall that truth, though perhaps

ſevere,

severe, be treated as the calumny of a critic upon his performance ?

The names of * Quintilian, Juvenal, and Pliny, produced by the author, who has given rise in some measure to the present essay, are, in their respective eminences, sacred to modern criticism ; yet too considerable a weight may not be allowed to their evidence ; it is well known, that the *Greek language* was practised, little as it was so at Rome in the days of Juvenal, only to its *derogation* ; *mixed* occasionally in Roman compositions, we can trace very faint remains of *its excellence*, when the arms, and the arts of Greece, were established throughout the world. Of Quintilian I wish only to assert, that his directory to the orator contains excellent rules, but that I am convinced of their insufficiency to constitute perfect eloquence ; eloquence, which consists in a very fortunate union of various abilities, defying, rather than receiving directions from, rules of art. Quintilian took a larger compass than his investigation of the oratorical business required. He enters into the talents, the active qualities, and the whole character of his practiser of eloquence, so far from limiting his enquiries to the frigid regularity of technical

* Mr. Richardson's Dissertation, part ii. p. 293. ed. 2. chap. vi.

conduct. The *letter* of oratory is comprehensively displayed, but the *spirit* may be adjudged to have evaporated into the *general* system of man. The heart is his more liberal, and extensive enquiry ; the *orator* is engaged as it were through a side-wind ; *he* is a part only of the species. Quintilian discusses the superiority of domestic, or of *public* education ; this discussion *includes* the orator ; and the question on a reference to the orator's interest in the argument is clearly resolvable into the *latter*. It gives him, what every orator must possess,—confidence.

Quintilian studied mankind from the closet ; an error of a larger size, as liable to a continued deviation from the great line of truth : moral character has too small bias upon literary reputation. The criticisms of Aristotle are *more* confined ; a critic, if he errs, should err from liberal principles ; peremptory submission to systematic orthodoxy fetters imagination ; I wish no writer to be lawless ; but judgement will prune luxuriant branches, without the smallest hazard of endangering a single Parnassian shrub. Judgement follows the exercise of understanding ; and understanding he must possess, who is able to compose. The remarks of Aristotle, principally in the poetical branch, allude to the
heroic

heroic, and to the drama. Pliny existed nearly in the days of Quintilian ; his authority is therefore to be fixed upon the same foundation with that of Quintilian ; Pliny was not a very accurate, though a very various critic.

Such the triumvirate, on whose sentiments our Eastern writer has built his depreciation of Greece ! but what were the foundations of this censure ? they may best be collected from the motives, which influenced Juvenal's

‘ Quicquid Græcia mendax
‘ Audet in historiâ.’

This character of Grecian history may be concluded to have arisen from envy, or, more softly speaking, from a disgust, that the Greek learning, language, and manners, should have been adopted by the Romans, in preference to their own. The people were plunged into Epicurism, which professed abhorrence of that active spirit, of those wonderful events, and of that deduction of human conduct from celestial interposition, which marked the relations of Greece. That the poetic Aïdes of the latter was vilified in the esteem of this voluptuous sect appears from the following strain, coinciding with its original principles ;

‘ Esse

‘Esse aliquos manes, & subterranea regna,
 ‘Et Contum*, & Stygio ranas in gurgite nigras,
 ‘Atque unâ transire vadum tot millia Cymbâ,
 ‘Nec pueri credunt; nisi qui nondum Ære lavantur.’

JUVEN. Sat. ii. v. 149.

The truth is, that the times were debased, and men had varied their tastes accordingly; where a gene-

* The common editions read ‘Pontum;’ but to what can ‘Pontus’ be reasonably construed to refer? Contus alludes to the staff, or pole, with which Charon is fabled to have shoved the old boat over the Styx. The ‘ranæ,’ frogs, supposed to have abounded in *that river*, may seem to have been borrowed from Aristophanes’s comic representation of such abundance *therein*; but surely Juvenal could not have imagined it the real opinion of that burlesque writer! however, I know not whence he could otherwise have obtained his intelligence. To the poet’s disbelief, so *seriously* urged, that many thousands could have passed over the Styx in a single boat, an answer adequate to, and of a style with the objection may be permitted; Juvenal should have reflected, that the passengers were merely shades, and shades take up no room. After all, however, we no where read it as a deliberate opinion, that a thousand were ferried over together.

‘Tali haud gemuit sub pondere Cymba

‘Sutilis.’

VIRG. Æn. l. vi. apud inferos.

‘Æs’ in the last line above quoted refers to the public baths, in which youths were by custom directed to bathe; and then were ranked amongst the ‘grown gentlemen’ of the Roman world. It may jocularly be understood by the allusion to ‘brass,’ that they from this bathing were brazened for intercourse with mankind.

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ral corruption of the moral system prevails, splendid elegance of reflection, and purity of style almost familiarly subside. Quintilian's, no less than Piiny's excellent productions, may be urged against the classical propriety of this remark. These are the brightest constellations of that clouded hemisphere; they are almost the only ones who indulged their lustre to a degenerate age.

It has been surmised, that the *outlines* of Grecian history may be collected from the poetical works of that country; the *outlines* only; for the officious interposition of fable prevents a regular pursuit of historical investigation. I would speak particularly to my author. The work of Apollonius could not have been altogether fictitious. Fiction amongst the earlier Grecian poets was subservient to more enlarged purposes; more determinate meaning lay concealed. The geography of the countries visited by the Argonauts is minutely ascertained; be it permitted to any modern examiner to impute error to his Muse! many pens may be engaged in her defence, and their labors be crowned with success. The actions of our adventurers, the strange difficulties which they encountered; 'their hair-breadth scapes,' their conquests over 'prodigious' birds, and 'prodigious' beasts, and as 'prodigious' mon-

monsters of men, are not to be discussed by coſtive criticism.

If we expect that regularity of accurate enquiry from a Greek writer, which our more refined ſubſerviency to reality of representation requires in our own ; we muſt, at the ſame time, place ourſelves in the precise circumſtances of that people ; till ſuch event can be properly compaſſed, which we have little reaſon to deſire, our more candid plan is to weigh the diſpoſitions of their writers by due reflections upon their ſituation ; and thence to reconcile their conduct in the particular line which they adopted : why condemn them in the groſs, becauſe their purſuits vary from the ideas, which we flatter ourſelves, that we might have entertained, if ſimilar occasions had been offered for the exerciſe of our talents ?

Censure, it has been before remarked in a diſcuſſion of the river Phæcis, as deſcribed by our poet, is paſſed upon the propriety of the time affixed for the arrival of the Argonauts on that river in their return from Egypt ; the courſe attributed by the ſame writer to a ſecond *river* requires a ſubmiſſion of ſome farther obſervations ; particularly as a river of more hiſtorical importance to the conduct of Apollonius, than the Phæcis, or any other introduced throughout his poem.

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The name of the * Ister occurs in the *last* book alone; the compass of few lines is allotted to the † *description* of its extent, it includes no more than eight. Our author acquaints us, that ‘ its source ‘ was in the frozen regions of the North, that its ‘ flow was continued *to the borders* of Thrace and ‘ Scythia, and in *that specific point* branching forth, ‘ conveyed itself through two separate courses, into ‘ the Ionian sea in one channel, and into the Tri- ‘ nacrian in another.’ Had *Apollonius* been guilty of a defect in this picture, which is very circumstantial, the minuteness of his representation would have bewrayed the impropriety of his conduct. The course of the Ister was so sufficiently experienced in *his* days, and is found so consistent with that attributed in the poem, that the accuracy of the description may be contentedly submitted to the intelligent geographer.

That the course of the Ister was described by our poet, as experienced in *his own* days, not in those attributed to the Argonautic expedition, may be evinced from the impossibility of its being known to the Greeks at that earlier period; for this expedition was the

* The first *Introduction* of the Ister is in ver. 284, the last in ver. 325.

† The *Description* commences ver. 285, and concludes, ver. 292.

first upon record, wherein a body of Grecian warriors, *the flower of their country*, adventured a distant voyage. The classical reader will not, and an intelligent critic should not, censure our author, when they observe, that he thus anticipates the experience of his countrymen, whose poetry was policy, ever subservient to the interest and reputation of their native soil.

Such conduct casts an air of important dignity upon the efforts of a Muse, who, with all her sweetness of numbers, and elegance of expression, would soon pall upon the ear, if the heart were not affected. Complaint has been familiarly made by our recent *bards*, that poetry meets with discouragement: though the present is by no means an age of poetry, they should regard the difference between the *spirit* of fancy, and the *letter* of versification. Vanity alone too frequently redeems the traditionary events of kingdoms from that obscurity, in which, for their own honor, and for the benefit of truth, they should have been suffered to remain in obscurity. The source of state-sacrifice to this vanity is the affectation of antiquity; but whatever censure may be passed upon occasional expressions of the Greeks, as instances of this zealous absurdity, their conduct is ultimately

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deducible from the *historic* source *. A very striking example of connection between poetry, and history is afforded by Apollonius, in his derivation of Arcadia from ages antecedent to the formation of the moon ; which is confirmed to have been an allusion to the formation of the ark, on occasion of *Deucalion's* flood. The Arcadians had certainly been settled in Greece, after their emigration from Egypt, some time before the *Æra* of Deucalion.

Such is the modest attention of the Greeks to genuine dates ! in which if upon any occasions they err (and upon many they err !) whether from the desire of being concluded more ancient than they really were, or, as it may rather be wished, from defect of information, or too close adherence to fallacious tradition, yet their errors are virtues compared with the wanton pertness of eastern extravagance. Sir Isaac Newton acquaints us, that ‘ the Chaldeans’ (a people in whose brains we are taught to include the whole mystery of knowledge ; though when duly examined, that knowledge was

* In treating the chronology of the Greeks, where events recorded by their writers are evidently deduced from scriptural origin, as in the History of the Flood, we are apt to thrust their heads into the clouds of remotest antiquity ; by placing, for instance, Deucalion to the days of the venerable patriarch, in which that calamity actually subsisted.

errant forcery, as their religion was necromancy)
 ‘ boasted to have observed the stars four hundred
 ‘ seventy three thousand years ;’ which is as near to
 real truth, as their *superior* learning in astronomy
over the rest of mankind. The priests of Egypt
 deluded Herodotus with tales of ‘ eleven thousand
 ‘ three hundred and forty years, from the reign of
 ‘ Menes to that of Sethon, who put Sennacherib
 ‘ to flight ; of fifteen thousand years from the reign
 ‘ of their god Pan to that of Amasis ; and from
 ‘ Hercules to Amasis, of seventeen thousand years †.’
 Away with these insolent puffers, whose astronomi-
 cal calculations, and hieroglyphic caricatures are of

† Sir Isaac Newton’s Chronol. p. 43, and 44. This excel-
 lent writer has at least reconciled his Grecian Chronology with
 Grecian History, where dates are in question. ‘ Danaüs,’ says
 our writer, ‘ came into Greece in the year before Christ 964,’
 from Egypt, ‘ at the time when Minos died.’ Minos had
 cleared the Greek seas of pirates (whence arose, it may seem,
 his reputation for wisdom and justice, added to his character of
 legislator, attributed to him by the Greeks) in the year before
 Christ 1004 : the adventure therefore of his daughter Ariadne
 with Theseus is not inconsistently inserted by Apollonius,
 B. III. v. 1096, as a Greek tradition agreeable to the spirit of
 its mythology. Pirates cannot be presumed, at the period
 above mentioned, to have been regarded but as plunderers and
 pests of society ; for why otherwise the task to clear the seas of
 them ? but even these have received encomiums for their civi-
 lized and honest deportment from an Eastern critic, noticed in
 the remarks upon our author. Let the critic remain happy in
 the society of those accomplished gentlemen !

equal *eminence* in point of *sufficiency* to constitute a pretence to reason, and erudition ! The eastern kingdoms of modern date carry enthusiam to a ‘ never-ending line.’ Their records are composed of ragged fallacies ; heroism sinks with them into dastardly oppression ; their principles are excess of knavery, and their religion, blasphemy against common sense.

Our argument in favor of the opinion, that we should refer the geographical descriptions, delivered by Apollonius, to his own age, not place them to those of the expedition which he treats, may be extended to Astronomical discussion. ‘ The Egyptians’ says our chronologer, ‘ began to observe the stars for navigation in the year before Christ 1034 :’ not a century before the Argonautic adventure. This adventure has been already asserted to be the earliest public communication of Greece with Egypt by any voyage of the *former* to the latter. That the acquaintance of the Greeks with the science of astronomy could have been but slight, may be confirmed from the little occasion, they could possibly have for its possession. They had built, before the structure of the Argo, which, from its superior strength, and convenience for extensive sailing, was expressed to have been of celestial workmanship,

no

no vessel capable of combating tempests, and buffeting billows at a distance from the shore. Indeed this voyage to the Egyptian territories evinces their want of inclination to quit the sight of land.—In pursuit of the argument, relative to the astronomical knowledge of the Greeks at the period of the Argonautic expedition, it is necessary to take in the idea of Sir Isaac Newton, that ‘Chiron, who
 ‘was born in the golden age, *formed* the constellations for the use of the Argonauts.’ To *form* the constellations, when applied to an human hand, may seem an expression almost irreconcilable! but this is immediately explained by ‘the placing of
 ‘the solstitial, and equinoctial points in the fifteenth
 ‘degrees, or middles of the constellations of Cancer,
 ‘Chelæ, Capricorn, and Aries †.’ The name of Sir Isaac Newton, I am very sensible, should be held in reverence; I hold it in estimation ‘on
 ‘this side of idolatry,’ according to Dryden’s expression, ‘as much as any man.’ But may not our chronologer (who on too many occasions, if not so construed on the *general* plan of his performance, intermixes *historical* ideas in conformity with *Grecian* authorities) place too considerable a degree of *practical* knowledge to the account of the Greeks,

† Sir Isaac Newton’s Chronology, p. 25, finding them, it should be construed,—so placed.

from a consciousness of *his own* intimacy with the science of astronomy? a liberal mind (and if any be construed liberal, it surely must be the mind of that man, who has enlarged his faculties by scientific enquiries!) imputes readily to *others* a degree of knowledge proportionate to its own, however *they* may vary in the possibility of acquiring such knowledge, from circumstances, and situation.

After the assertions above hazarded, touching the defect of knowledge in the geographical, a similar imperfection may be concluded among the Greeks in the astronomical line, at the period more reasonably attributed to the voyage of that nation into Egypt. Their defect in the latter may indeed be esteemed to have been more considerable; their geography was limited to the narrow boundaries of their own country; but their astronomy may seem at that earliest time to have been at most subservient to superstition; with reluctance, particularly in a point, where so superior an authority opposes, I should submit, that no closer *intelligence*, as to the astronomical branch, *intimated* to have been received by the Argonauts on, or previously to, their sailing, is admissible, (other circumstances duly attended!) through the interposition of any * Greek whomsoever.

* Chiron, asserted by some to have been an Egyptian, is reconciled by Apollonius to Greek extraction.

Chiron,

Chiron, or the personage who is usually exhibited under that denomination, was a man eminent in character as distinguished by years ; yet it may not unfairly be enquired, how far the real extent of his knowledge could have been sufficient to the direction of his countrymen in a science, the essential points of which to few, but to professed astronomers, are even at this period precisely ascertained.

† Our eastern writer, so often mentioned, has made wanton additions (it may rather seem from a determination to vilify Sir Isaac's whole system of

† Mr. Richardson's Dissertation, &c. who places to Grecian experience, in the name of Sir Isaac Newton, those observations which the chronologer had limited under the year before Christ 1034, to the Egyptians ; ' The Egyptians,' says Sir Isaac, ' began in the days of Ammon to observe the stars ; ' and from this beginning, astronomy and sailing had their rise. ' Hitherto the lunisolar year had been in use ; but this year being of an uncertain length, and so unfit for astronomy, in his days, *and in the days of his grandsons*, by observing the heliacal rising and setting of the stars, they found the length of the solar year, and made it consist of five days more than the twelve calendar months of the old lunisolar year.' Till the period in which Danaus came into Greece, the latter people, *as a nation*, appear to have had no connection with that of Egypt ; their whole communication seems to have proceeded from hostile purposes ; when Danaüs entered Greece he sought the protection of that country, and probably his representation of Egyptian disturbances might have ultimately occasioned the Argonautic expedition.

chronology !) to the above reflection. He affixes, as from that great authority, still higher astronomical experience to the Argonauts, than the chronologer has thought proper to bestow.

Reduced to the necessity of borrowing his chronological series occasionally from the Greeks, our author has frequently intermixed real history with fabulous representation †. Chiron's astronomical abilities seem derived from authorities among the Greeks of a *later* date, or whose mythology is per-

† Chiron appears, B. I. ver. 33, of Apollonius, as friend, and *adviser* of Jason. He recurs in the same book, v. 554, when the Argonauts are embarking, and is there represented 'to have counselled many things to the adventurers.' On the last occasion, the scholiast acquaints us 'with the philanthropy and equity of Chiron's disposition; that he was intimately known to Jason, to whom he taught the medicinal art (*την ιατρικην*) from which circumstance Jason received his name (*παρὰ τῷ ἱατρῷ*)'—possibly rather derived from (*ἵνμῃ, ἵνσι* mitto-eas) from the commission given to him by the heathen deities (who regulated every sublunary concern in the Greek mythology) to undertake the present voyage. It may be thought remarkable, that the advice represented in both the foregoing passages to have been indulged by Chiron to the chief, never intimates (which it would have been very material to have expressed) astronomical direction. Apollonius, indeed, mentions no *particular* counsel; and his scholiast limits it as above noticed. In the *last* passage referred to from Apollonius, it is obvious, that the Peleiades subsisted in their personal forms, and had not been admitted as constellations into heaven.

verted

verted by the admission of less *early* circumstances ‡ ; and it must be acknowledged, that not the smallest stress is laid upon the use of *constellations* to the Argonauts, (for their more ready and effectual conveyance) throughout the poem. The deities alone interpose in person to free them from difficulties, and dangers of rocks, and elements ; of savage violence, and evasive artifice. This poetical adherence to religious enthusiasm is sustained to the conclusion of the work, in the person of the venerable Triton, who directs the Argo to her wished-for asylum of Greece ; the viceroy of Neptune presents one of the Argonauts with a *portion* of Libyan soil ; *emblematic* of a future rule over the whole continent.—I know not whether it may be allowable to place the occasional assistance, procured by the adventurers from the incantation of Medea, as personal interpositions of a deity ; though the name of Hecate, the goddess who presided over those infernal rites, is always preparatorily invoked ; but the services, which were conferred upon the Greeks by the employment of those *ceremonies*, may evince *them* to have been unpractised, and *almost consequently* unknown to Greece ; till intro-

‡ Lucian is one, and Hyginus the Grammarian, who lived in the days of Trajan, the other ; with Ovid in his *Metamorph.* among the Roman poets.

duced with the ‘rabble’ of deities, the sacrifices, oracles, and all the other lumber collected from the religious workshop of *Egyptian* insanity †.

† The anachronism, so familiarly imputed to Virgil, (and which I presume to criticise in an edition of *Apollonius*, only from the attention paid so repeatedly by the former to this composition of the latter) has been vindicated upon poetical and political principles ‡; it may be reduced to authenticity from the chronology of the great man, so often alluded to in the course of the present essay. ‘The destruction of Troy happened about the year 304 before our Saviour: Dido built Carthage in the year 883,’ twenty-one years after. Æneas must be presumed to have been young at the siege of Troy, ten years preceding its final ruin; at eighteen years of age the men bore arms, and went forth to battle. Virgil places his hero at Carthage towards the commencement of its buildings; by the addition of ten years, the period of the siege, to eighteen years, the supposed age of Æneas, when he joined his countrymen against the Greeks, and to the twenty-one years, which passed between the subversion of Troy, and the rise of Carthage, Æneas is fixed to have been no older than forty-nine, when he entered the latter kingdom. I cannot conclude without an assertion, that Sir Isaac Newton’s Chronology is entitled to a larger share of applause on the idea of its *accuracy*; particularly when we reflect that by *reducing* the antiquity too generally affixed to events of Greece, he reconciles in many facts his system with the chronology of *holy writ*. Yet such is the writer established, if any can be so esteemed, in the world of letters, whose production our Oriental compiler has reduced nearly below contempt; a production ‘commit-

‡ See Critical Essays, 12mo. I apprehend that a late commentator of Virgil, in the botanical line, first attempted to reconcile this presumed anachronism to chronological accuracy.

ted,’

ted,' as he assures us, ' to paper * in the intervals of relaxation.' They who *attend to* this ' less abstracted study,' will find little *relaxation* in its pursuit: though the chronological work abovementioned, if a relaxation was the relaxation of a Newton. The volumes which Sir Isaac quotes, and which *he* had fairly examined, may evince his performance to have been a *serious labor*; by no means ' snatched at times,' or meriting only ' the undiscerning zeal of surviving friends.'

* Richardson's Dissertat. p. 81. I do not presume to surmise, that our great chronologer employed himself in the above work ' sixteen hours a day, during fifteen months.' Dissert. p. 490.

A R G O-

A R G O N A U T I C S

O F

A P O L L O N I U S R H O D I U S.

A concise Description of the Argonautic Expedition having been given in one of our principal Didactic Poems, the Argument prefixed to the first and second, and to the third and fourth Books, is borrowed from the Verses of that Composition; conformably with the ideas of its Author relative to the Motives of the Expedition, which his plan required to be Commercial.

A R G U M E N T

To B O O K I. and II.

- ‘ In eldest times, when Kings, and hardy Chiefs
- ‘ In bleating Sheep-folds met, for purest Wool
- ‘ Phœnicia’s hilly tracks were most renown’d,
- ‘ And fertil Syria’s, and Judæa’s land,
- ‘ Hermon, and Seir, and Hebron’s brooky sides.
- ‘ Twice with the Murex, crimson hue, they ting’d
- ‘ The shining Fleeces; hence their gorgeous wealth:
- ‘ And hence arose the walls of ancient Tyre.
- ‘ Next busy Colchis, bless’d with frequent rains,

VOL. I.

‘ And

62* A R G U M E N T.

‘ And lively verdure (who the lucid stream
 ‘ Of Phasis boasted, and a portly race
 ‘ Of fair inhabitants) improv’d the Fleece,
 ‘ When o’er the Deep, by flying Phrixus brought,
 ‘ The fam’d Thessalian Ram enrich’d her plains.
 ‘ This rising Greece with gen’rous anger view’d,
 ‘ And youthful Jason an attempt conceiv’d,
 ‘ Lofty, and bold : along Peneüs’ banks,
 ‘ Around Olympus’ brows, the Muses’ haunts,
 ‘ He rous’d the Brave to redemand the Fleece.
 ‘ From ev’ry region of Ægæa’s shore
 ‘ The Brave assembled ; those illustrious Twins,
 ‘ Castor and Pollux ; Orpheus, tuneful Bard ;
 ‘ Zetes, and Calais, as the winds in speed ;
 ‘ Strong Hercules, and many a chief renown’d.
 ‘ On deep Iölcös’ sandy shore they throng’d,
 ‘ Gleaming in Armor, ardent of exploit ;
 ‘ And soon the laurel Cord, and the huge stone
 ‘ Uplifting to the Deck unmoor’d the Bark,
 ‘ Whose keel of wond’rous length the skilful hand
 ‘ Of Argus fashion’d for the proud resolve ;
 ‘ And in th’ extended Keel a lofty Mast
 ‘ Uprais’d, and Sails full swelling, to the Chiefs
 ‘ Unwonted objects, for ere yet unlearn’d
 ‘ Their bolder steerage over Ocean’s wave
 ‘ Led by the golden Stars, as Chiron’s art
 ‘ Had mark’d the Sphere celestial. Wide-abroad
 ‘ Expands the purple Deep ; the cloudy Isles,
 ‘ Scyros,

‘ Scyros, and Scopelos, and Icos rise,
 ‘ And Halonesos: soon huge Lemnos heaves
 ‘ Her azure front above the level brine,
 ‘ Shakes off her mists, and brightens all her Cliffs.
 ‘ While They her flatt’ring Creeks, and op’ning
 Bow’rs

‘ Cautious approaching, in Myrina’s port
 ‘ Cast out the cabled Stone upon the strand.
 ‘ Next to the Mysian shore they shape their course,
 ‘ But with too eager haste: in the white foam
 ‘ His oar Alcides breaks; howe’er not long
 ‘ The chance detains; he springs upon the shore,
 ‘ And rifting from the Roots a tapering Pine,
 ‘ Renews his stroke.’

 ‘ Between the threat’ning Tow’rs
 ‘ Of Hellespont they ply the rugged surge,
 ‘ To Hero’s, and Leander’s ardent loves
 ‘ Fatal; then smooth Propontis’ widening wave,
 ‘ That like a glassy lake expands, with Hills,
 ‘ Hills above Hills, and gloomy woods begirt.
 ‘ And now the Thracian Bosphorus they dare,
 ‘ ’Till the Symplegades, tremendous rocks,
 ‘ Threaten th’ approach; but They untterrify’d
 ‘ Thro’ the sharp-pointed Cliffs, and thund’ring
 floods

‘ Cleave their bold passage; nathless by the crags
 ‘ And Torrents sorely shatter’d; as the strong
 ‘ Eagle or Vultur in th’ entangling net

‘ Involv’d

- ‘ Involv’d breaks thro’, yet leaves his plumes behind,
- ‘ Thus thro’ the wide waves their flow way they force
- ‘ To Thynia’s hospitable Isle. The Brave
- ‘ Pass many a peril, and to Fame by such
- ‘ Experience rise : refresh’d, again they speed
- ‘ From Cape, to Cape, and view unnumber’d streams ;
- ‘ Halys, with hoary Lycus, and the mouths
- ‘ Of Asparus, and Glaucus rolling swift
- ‘ To the broad Deep their tributary waves,
- ‘ ‘Till in the long-sought harbour they arrive
- ‘ Of golden Phasis.’

Dyer’s Fleece.

ARGONAUTICS
OF
APOLLONIUS RHODIUS.

ARGUMENT

To BOOK III. and IV.

‘ Foremost on the Strand,
‘ Jason advanc’d: the deep capacious bay,
‘ The crumbling terrace of the marble port
‘ Wond’ring he view’d, and stately palace-domes,
‘ Pavilions proud of Luxury: around
‘ In ev’ry glitt’ring Hall, within, without
‘ O’er all the Timbrel-sounding squares, and streets
‘ Nothing appear’d but luxury, and crowds
‘ Sunk deep in riot. To the public weal,
‘ Attentive none he found; for He, their Chief
‘ Of Shepherds, proud Æetes, by the name
‘ *Sometimes of King* distinguish’d, ’gan to flight
‘ The Shepherd’s trade, and turn to Song, and Dance.
‘ Ev’n Hydrus ceas’d to watch; Medea’s songs
‘ Of joy, and rosy Youth, and beauty’s charms
‘ With magic sweetness lull’d his cares asleep,
‘ ’Till the bold Heroes grasp’d the golden Fleece.
‘ Nimble they wing’d the Bark, surrounded soon
‘ By Neptune’s friendly waves;’ * yet not to roam
An unmolested course; lo! *Colchos’ Fleets,*

Collected

A R G U M E N T.

Collected vengeance for the two-fold prize
 Ravish'd, thy filial pride in virgin bloom,
 Thou, Monarch, and the hallow'd Ram's remains
 Portentous—lo! impatient o'er the surge
They own Absyrtus' nod; the fatal Isle,
 So will the Sister's softly-soothing Arts,
 Fix'd for the Treaty's converse, gives at once
 A Brother to the Dead; prostrate he falls
 At great Diana's fane; the Chief no more,
 His subject Colchians to their native home
 Return not; They dispers'd by conscious dread
 Of stern Æetes' frown, the circling Isles,
 And onward plains inhabit; 'mid the deep
 The Victor-Sons of Greece o'er many a league
 Of many a Sea unknown rush to the wilds,
 Where Syrtes' quick-sands picture hideous scenes
 Of sullen, drear Despair, each votive life
 A surer, speedier forfeit, when thy form,
 Benignant Triton, led the pathless way
 Thro' the long, level marsh, extended huge
 O'er Libya's savage realm, their Argo's bulk
 High on their shoulders borne, mysterious Rite! *
 Now hail'd with bless'd Return ' the myrtle-shores,
' And

* The Verses inclosed within these marks ** are added, as
 their inferiority may too plainly evince. Mr. Dyer was satis-
 fied to describe the return of the Argonauts through the
 track which they had pursued to Colchis. The visits of the
 African, or Libyan continents by the Argonauts, which was
 by no means a regular course, may be presumed a sacrifice to
the

A R G U M E N T.

‘ And glassy mirror of Iölcos’ lake
‘ With loud acclaim receive them : every Vale,
‘ And every hillock touch’d the tuneful stops
‘ Of Pipes unnumber’d for the Fleece regain’d.
‘ Thus Phasis lost his pride : his slighted Nymphs
‘ Along the withering Dales, and pastures mourn’d ;
‘ The Trade-ship left his streams ; the merchant
 shun’d
‘ His desert borders ; each ingenuous Art,
‘ Trade, Liberty, and Affluence all retir’d,
‘ And left to want, and servitude their Seats,
‘ Vile successors ! and gloomy Ignorance
‘ Following like dreary night, whose sable hand
‘ Hangs on the purple-skirts of flying Day.’

Dyer’s Fleece, ver. 277—311.

the division of the earth by Greece in its earlier records. The Argonautic expedition implies a connection of the continent of Asia with that of Europe ; that every emigration originally proceeded from the inhabitants of the former we have *undoubted* evidence ; its intercourse with Europe was from their proximity the most natural, and therefore the earliest : Africa, from its communication with the Grecian adventurers in the present poem, may be concluded, particularly when situation is considered, to have been inhabited *after* Europe ; our author accordingly describes not the Argonauts to have met with inhabitants in the region of Libya ; a farther reason, why it may be concluded that this continent is signified to have been *primarily* found out by the arrival of the Grecians thither, may arise from the small portion of it, which they traversed, ‘till their voyage over the ‘ Tritonia Palus’ to the contiguous sea,

A R G O N A U T I C S

O F

A P O L L O N I U S R H O D I U S .

B O O K I .

G O D of the lyre, and guardian of my song,
 Lead me, oh ! lead me to the gen'rous throng
 Of gallant heroes, o'er th' incircling main
 Where rocks Cyanean have their solid reign,
 (So mighty Pelias urg'd the dread command !)
 Who bad compacted Argo quit the strand ;
 And claim the fleece of gold—such was the voice
 Of fate's decree, and rul'd the monarch's choice !
 Yon' warrior's counsel gives thee to the dead ;
 Mark'd by the single sandal's solemn tread,
 The oracle is fix'd ! a Jason stood ;
 The wintry bosom of Anaurus' flood
 Yields the dire sandal to the slimy shore ;
 Its late associate sunk, to rise no more *.

* For a description of this hero on the same occasion, see
 Pindar's fourth Pythian ode, strophe and antistrophe 4th.

At

At once to Pelias stalks the *man* of pow'r,
His with the splendors of the festal hour
Doom'd by the filial king to ocean's god ;
Not one his vows disdain thro' heavn's abode,
None but Pelasgian Juno ; Pelias' breast,
Struck with the sight, avows the warrior guest ;
Paints the rude horrors of the roaring deep ;
His hope, that stormy surges in their sweep,
Or alien hosts, who drench their rage in gore,
Might rend these exiles from their native shore.—
'Twas held (*ye tuneful sages, such your will !*)
That sacred Argo grac'd Minerva's skill ;
Be mine the bolder triumphs to proclaim,
Her wand'ring chiefs, their lineage, and their name !
Their long-drawn perils thro' the watry way ;
What toils they baffle, and what worth display !—
Ye Sisters smile, sweet harbingers of verse,
Your Orpheus foremost of the train rehearse !
Whom, fair Calliope, thy virgin charms
Gave to the raptures of *Æ*geus' arms ;
Sprung from soft Pimpla's ever verdant hight
First wak'd the infant harmonist to light ;
Pierc'd by the magic of whose shell the streams
To silence sink ; the rock with beauty teems ;
The vast beech, conscious of his warbled lore,
Whose zones of foliage gloom the sullen shore

Ev'n

† Ev'n to earth's *central* reign, the dulcet song
Led from Pieria's vale, a ravish'd throng.
Offspring of Æson, thou with wisdom fraught,
By Chiron's precepts, and example taught,
Thou lov'st the minstrel partner of thy way,
Who cheer'd Bistonia's earth with lenient sway!—
Spontaneous rush'd Asterion's warrior pride;
Fast by Epidanus' mæand'ring side,
Joy of Cometes, o'er Pirefia's plain,
Where huge Philleion heaves his rocky reign.
The spot, his mansion, where Enipeus' force
Weaves with Eridanus th' associate course,
Lo! from the fav'rite soil, Larissa's seats,
The scene of glory Polyphemus greets!
High 'mid the Lapithæ's indignant host,
Curb of th' opposing Centaurs' angry boast,
He flesh'd his youthful sword; invading time
Preys o'er his limbs, unmar'd his *valor's* prime.
To Æson's worth in link fraternal bound
No more Iphiclus roams his native ground;
His care Alcimedias, whose sister birth
Owns, favor'd Phylaca, thy kindred earth,
Woo'd by her Æson's love, nor woo'd in vain,
When youth inspir'd him to th' embattled plain.—

† A large forest extends itself from the more interior parts of Thrace even to the borders of the ocean.

Wrap'd

Wrap'd o'er yon mountain's brow, thy vigils cease,
 Where subject Phera yields the lavish fleece,
 Thine, other tasks, Admetus!—Hermes' race,
 Theirs ev'ry flock to spoil, each wile to trace,
 Echion, Erytus, thy darling land,
 Oh! Alope, resigns! the little band
 A brother joins, *Æthalides* his name,
 From fair Eupolema *whose* native claim;
 Thy daughter, gallant Myrmidon, where leads
 His stream Amphrissus o'er Phthiotian meads;
 But * these thy love †, Antianira, bore—
 To Fame renounc'd Gyrtona's ample store,
 The son of Cæneus stalks with martial fire,
 Though great, no more than rival of his fire;
 The bards their Cæneus yet alive bewail,
 Thy vengeance, Centaur, crowns the deathful tale,
 What time fierce-rushing 'mid th' associate arms
 Sole o'er thy *ranks* he spread the wide alarms,
 With sudden whirl *confronting*; not a wound
 Checks his brave soul, or bends him to the ground;
 Dauntless, till earth in thunder opes her womb,
 And groves of ash rush headlong for his tomb.—
 Here Mopsus, tutor'd sage of Phœbus' care,
 Skill'd in the feather'd augury of air;

* The other two recently mentioned.

† Daughter of Menetus.

And

And here Eurydamas Xyneia's wave
 Circling thy habitant, * Dolopia, gave ;
 Inspiring Actor fans the filial flame
 From Opus' walls to join the sons of fame ;
 Eurytion, nurs'd with Eribotes † known
 Of matchless strength, *whom* Teleon's wishes own,
 Good Actor's kinsman ‡, in the fire, the friend,
 With great Oïleus' social steps attend ;
 Resistless Brave, when hostile myriads yield,
 Dread of the flying foe he scours the field.—
 Grace of Eubœa Canthus gives the nod ;
 To war Canethus unreluctant strode,
 Ne'er to return, and blest Cerinthus' state,
 Thou hapless boy, (so wills the frown of fate !)
 With Mopsus, seer of keen prophetic eye
 Wand'rer of Libyan deserts doom'd to die !
 Man vainly pants to ward the stroke of death :
 Lybia enwraps their limbs, devoid of breath,
 Far far from Colchos, as the solar ray,
 That opes or shuts the curtain of the day.

* The city which he inhabited was Ctimena, in the country of the Dolopians.

† The 73d, and part of the 74th verses of the original, explained in the translation, are omitted as a redundant paraphrase. They only express, what the former lines intimated, the genealogy of Eurytion and Eribotes, the first, son of Irus; the last, of Teleon.

‡ Actor was father of Irus.

F

Thy

Thy kindred lords, Æchalia's stern domain,
 Sons of a * *fire* impatient of the rein,
 Stand forth ; *his* valor grasps the mighty bow,
 Whose radiance, pow'r of light, thy hands bestow ;
 Unpleas'd th' accepting churl ! a rebel dart
 Twang'd the rich largess at the giver's heart.
 To these the fierce Æacidæ ; their feet,
 Unsocial course, from sep'rate regions greet ;
They fled self-exil'd from Ægina's weal,
 A brother slain, intemp'rate in their zeal ;
 † Him Atthis' isle protects with guilty care,
 His comrade breathes wide-distant Phthia's air.—
 Good Teleon's offspring Butes rears his might,
 Thy spear, Phalerus, glitters to the fight ;
 Old Alcon yields the *youth*, no *other* tow'rs
 Best blessing sent to cheer his evening hours ;
 Child of his age, heav'n's last fond gift, he yields,
 To frown with more than men o'er horror's fields.
 Thee, Theseus, glory of Erectheus' line,
 Chains, thy wild frenzy little fear'd, confine ;
 Tænaria holds the friend of gen'rous love,
 Who dar'd th' irremeable journey prove.

• These Æchaliens were Clytius, and Iphitus, sons of Eurytus, who is represented, like a true hero, to have attacked his benefactor with his own presents.

† Telamon is the first intimated of the two criminals ; Peleus is the second.

* Ill-fated pair ! whose pride's heroic toil
 Had claim'd a happier close in Colchos' soil !
 The sage of Thespia comes ! his studious eyes
 Unerring mark the billows, ere they rise ;
 The tempest, ere it swells ; by night, by day,
 (Heav'n, lend thy lights !) he rules the vessel's way ;
 Her fav'rite seer Tritonia's goddess gave,
 The warriors' pilot o'er the distant wave.
 Gave whom *it* wish'd to *worth*, a willing aid,
 His care, lov'd ARGO which her skill display'd ;
 She, while Arestor's son the fabric rear'd,
 Transfus'd her wisdom, and his labors cheer'd ;
 Hence with brisk oar SHE rod, a bolder sweep,
 Unrival'd rod the dangers of the deep. —
 Phlius forsakes his Sicyon's fertil bound,
 Where, (Bacchus was his fire) with treasures crown'd,
 Fast by Asopus' fount flow'd his soft days ! —
 Behold the † *youths* of Bias, Argive rays,
 Rush with the ‡ *champion* of unconquer'd might,
Who from thy daughter, Neleus, sprang to light,
 The fair, whose love § th' Æolian vot'ry calls
 To sordid slav'ry in Iphiclus' stalls.
 No — nor in vain to full-embattled ire
 Did Jason's ardor rouse Alcides' fire,
 Strait, as report had trump'd the vent'rous train,
 He spurns the beauties of Arcadia's plain ;

* Pirithöus and Theseus. † Talaus and Areius.

‡ Leodocus. § Melampus descended from Æolus.

Winds the soft path, thro' which his triumphs bore
 Yet *panting* from the war, the bristly *store*,
 In the long marsh of Erymanthus *fed*,
 Or where proud Lampia's boundless forests spread.
 Soon, where Mycenæ's throng collected flow'd,
 The hero cast his * chain-incumbered load ;
 Himself, regardless of Eurystheus' pride,
 Burns for the conflict, *Hylas* by his side ;
 True to his lord, in youth's first vernal glow,
Whose trust th' Herculean darts, th' Herculean bow.—
 Nauplius the next, of Danaus' god-like race,
 Fond Clytonæus, he thy filial grace,
 Thou child of Naubolus, from Lernus sprung,
 Whose father *Prætus* (thus have records sung !)
 Nauplius the sire *he* lov'd ; thy daughter's charms,
 Thou † rev'rend king, resigned to Neptune's arms
 (Old years I paint !) gave Nauplius to the day,
 Skill'd in each art, that tempts the watry way.
 The last, nor least of Argos Idmon tow'rs ;
 Full well the *Augur* mark'd *his* future hours
 In fate's drear womb !—yet *his* the dauntless boast,
 To ward each censure of the vulgar host !
 ‡ Not Abas' son ; the parent pow'r of light
 Grac'd with this kindred pledge th' Æolian might :

* The Erymanthian boar was made captive, and put into chains by Hercules.

† The monarch here intimated is Danaus, the boasted source of Grecian plagiarisms from Egyptian idolatry.

‡ Abas having descended from Æolus, probably through his matrimonial connection with a fair inhabitant of Thrace,
 over

His the dark oracles of gods to spy,
 Each bird that wings, each sign that cheers the sky!
 Leda the fair, Ætolia's matchless grace,
 Rous'd the twin-offspring of celestial race,
 From Sparta rous'd—*this* fam'd for dauntless force,
That skill'd to wheel the steed's unbounded course.
 Fruit of her love in Tyndarus' bright abode
 One happy birth releas'd th' heroic load;
 To arms they rush, unfelt a mother's dread:
 Her hopes the fruit of Jove's eternal bed.—
 Two kindred chieftains from Arene came,
 Lynceus, and Idas each the soul of flame,
 Each proud of matchless strength; the first of men
 Lynceus wide-darts his eye's pervading ken;
 Ev'n (if the record truth!) his visual ray
 Pierc'd the deep regions, ne'er illum'd by day.
 The † son, great elder born of all, whose birth
 From godlike Nereus sprang in Pylos' earth,
 Joins the brave band; him Ocean's fost'ring lord
 With courage, uncontrol'd by terrors, stor'd;
 When hostile *conquest* sweeps the fields of fight,
 Each change, his wish assumes, eludes *her* might.
 Associate youths forsake Arcadia's plain;
 His—Tegea's rule and his—th' allotted reign

over which country Æolus is fabled to have presided; the son
produced into the world was a presumed continuation of the
 line of Æolus, though his real father in the honorable style
 of Grecian (and it were to be wish'd of no other) annals, was
 not—the husband.

† Periclymenos.

Of royal Aphidas, great Aleus' fire ;
 Their throbbing souls Alcæus' worth inspire ;
Lycurgus yields to fame the gen'rous boy,
 * Himself, the first, who crown'd a father's joy ;
 And *his* no more th' advent'rous wish to roam,
 Balm of the good old Aleus' years at home :
 Enough ! *his* brothers share the warrior child,
 Who springs to arms in shaggy vestment wild,
 Hide of Mænalia's bear ; with poisoning zeal
 Grasps the huge axe of many-batter'd steel.
 Clos'd in the central dome his armor slept,
 A grandfire's love the sacred treasure kept ;
 Haply to stay the wand'rer's course ; nor thou
 Far absent, deem'd (so earliest years avow !)
 Child of the sun, Augeas ! Elea's coast
 Thy sceptre awes, and thine the treasure's boast !
 The Colchian clime thy restless pray'rs pursue,
 Thy hope Æetes' sov'reign form to view !—
 Pellene pours, Achaia's structur'd pride,
 Asterius', and Amphion's warrior tide ;
 Her shelt'ring walls by haughty Pelles spread,
 Beneath, Aigialus, thy tow'ring head.
 Nor woos, when valor sounds, Tænaria's seat
 The bold † Euphemus ; his th' unrival'd feet ;
Thy

* Lycurgus, elder brother of the two youths, mentioned immediately before Alcæus.

† Another Polyphemus occurred, ver. 40, of the present book, a suspicious repetition ! an ingenious conjecture places
Euphe-

Thy offspring Neptune, whose enchantments move
 Brave Tityus' daughter with the breath of love.
 Wing'd o'er the azure billows of the main
 He darts, unconscious of the briny stain ;
 A transient drop may tinge ; no ling'ring stay
 Checks the brisk tenor of his wat'ry way.
 Nor other offspring Ocean's lord denies ;
 Far-fam'd Miletus wakes the *filial* prize,
Erginus ; and * thy meads, where streams the rite
 To Jove's high consort, point the † man of might ;
 To each his skill ! the science of the deep,
 Or vers'd in fields the chief's embattled sweep.—
 Here Meleager's force, *Laöcoon's* here,
 The brother, and the friend to *Æneus* dear,
 Nor one the mother their affections prove !
 His birth the tribute of an handmaid's love :
 (So wills fond *Æneus*!) to the battle's rage
 ‡ He guides the stripling with the lore of age.
 Ev'n in the morn of youth the dauntless band
 Beheld the rival of their glory stand ;

mus for this last warrior. It is obvious, that Euphemus is totally omitted in the list of Argonautic adventurers, as the first book has hitherto stood ; and that Euphemus himself is introduced, as a material assistant to them in the ensuing book, ver. 538 ; and appears on many other occasions throughout the same book, no less than the fourth.

* Parthenia. † Anceus.

‡ Meleager is described in the text to have come from Calydon ; he was son, as Lacon was half-brother to Oeneus.

Almost Alcides' rival, had thy charms
 * Awhile, Ætolia, lesson'd to th' alarms †.
 Iphiclus, skill'd the jav'lin's weight to wield,
 Proud of the toils, that crown the *measur'd* field ‡,
 Impatient of the war thy kindred force
 Speeds ev'ry step, associate of his course.
 His gallant offspring Lernus gives to fame,
 Of race Vulcanian, though of Lernus' name;
 Nor his the foot's firm sinew!—to control
 Lodg'd in a dauntless frame his tow'ring soul
 Yet—vain were censure's breath! his triumphs raise,
 High 'mid the chiefs, a Jason's laurel'd praise.
 Mark Iphitus advance from Phocis' earth
 Flush'd with his Naubolus, a father's worth §!
 Of old, ingenuous host, thy welcome guest,
 What time in Delphos' fane thy vows address'd
 The vocal shrine, ere ocean's wilds he roam:
 There smil'd the warrior, foster'd in thy dome.—
 From Boreas sprung, who leads the blust'ring storm,
 Frown || the wing'd brothers of terrific form;

* Laocoon.

† The text runs, 'had he remained for his education but
'one year longer among the Ætolians.'

‡ The stadium in the original; the construction of which
may, however, be enlarged to the field of battle, and is there-
fore thus literally turned in the version.

§ The text expresses Naubolus, father of Iphitus, to have
been son of Ornytus.

|| Zetes and Calais.

Boon

Boon, Orithyia, of thy soft embrace,
 Deep in the wintry bounds of shiv'ring Thrace!
 Snatch'd by the God from fair Cecropia's reign,
 While wrap'd, Ilyssus, with thy choral train,
 Snatch'd from the seats, she lov'd; thy rock's vast pride,
 Sarpedon, heaving o'er Erginus' tide,
 Sole sullen witness, while its monarch throws
 A veil of clouds, and plucks the virgin rose.
 Tip-toe from earth they dart in air display'd,
 Around they wave their pinions' ample shade,
 Diffusing (magic radiance to behold!)
 The pearly stars' rich clustre edg'd with gold.
 Frolic, and gay, the sport of ev'ry breeze,
 Their tresses float in carelessness of ease;
 Now here, now there, the neck the shoulder spread
 With sable grace the honors of their head.
 Nor suits it well Acastus' gen'rous fire †,
 To woo the peaceful palace of his fire;
 Nor Argus, thine, whose boast Minerva's art!
 —To join the host impetuous they depart ‡.

Thus

† Acastus is described to be the son of Pelias; I know not whether this run-a-way from his father may be altogether vindicated; but his courage at least is unquestionable. Perhaps, he was induced thereto by the influence of his friend Argus, who exerted his skill to complete the Argonautic ship, and wished Acastus to embark upon the expedition.

‡ The genealogical history of the respective warriors above described to have attended the Argonautic expedition, is authoritatively deduced by the *Scholia* from the records of mytho-

Thus Jason's cause the warrior council greets !
 Encircling myriads hail from Minyas' seats
 A monarch line ; for many a vital flood,
 Ye best, ye greatest, streams with Minyas' blood :
 Even thine, Æsonian youth *, a *mother's* arms,
 By † Minyas' daughter nurs'd *her* infant charms.—
 Releas'd the vassals by their labors' close,
 Her custom'd load the freighted vessel shows,
 Each want supply'd, that prompts the sailor's call :
 At once the champions quit the fost'ring wall.
 Whence the ‡ proud city eyes her subject coast,
 Promiscuous press the throng's collected host ;
 Each hero beams, as smile the lamps of light
 • Silv'ring the clouded majesty of night.'
 The crowd, while round, the vassal torrents roll
 The tide of arms, thus speak the curious soul.
 “ What means, all-ruling Jove, the tyrant king ?
 “ Whither exhausted Greece, yon warriors spring ?
 “ Oh ! that Æetes' domes had flam'd to dust,
 “ When Pelias' hands withheld the fleecy trust !

mythology ; they are impure offspring of gods, and mortal women ; or of goddesses, and mortal men : the scholar would prefer these accounts in the Greek ; he may, therefore, be pleased to apply to those *commentators* for instruction : to the less elevated reader they will *sound* as well in Greek as in English. There is little occasion to add to the mass of critics by copies from former ones, in points that explain not the construction of passages in the author discussed.

• Alcimedé in the original.

† Clymene.

‡ Pagasæ, principal city of Magnesia.

“ Stern

“ Stern fate decrees th’ inevitable course :

“ Yet toil, how fruitless, and how baffled force !”

From side to side thus ring the clam’rous streets !

Her arms, to heav’n display’d, each matron greets

Th’ eternal habitants, her anxious pray’r,

‘ A safe asylum in their homes from care*.’

Such the loud complaints ! and such the steam of woe !

“ Ill-fated mother !” thus the sorrows flow !

“ Ill-fated mother ! fortune’s low’ring rage

“ *Bursts her dark horrors on thy eve of age,*

“ Fan’d by no prosp’rous gale ! but Æson’s heart

“ Feels, doubly feels affliction’s keener dart,

“ Would that the dreary winding-sheet of death

“ Had wrap’d his clay cold corse, ere ling’ring breath

“ Had sav’d him conscious of th’ embattled strife,

“ Had waiv’d on venturous bark ! would o’er thy life,

“ Had men’d Phrixus, when the midnight wave

“ Whelms the devoted † fair, the liquid grave

“ Had clos’d its hungry maw, nor ruin spar’d

“ The fleecy charge ‡ ; yet say, what terrors scar’d

* In the present ornamental episode, an animated picture is delineated, which most naturally prefaces the distress of the good old parent Æson, when his son departed from his bosom on so hazardous an expedition. Sensibility herself could offer no addition to the expressions of anxiety conveyed through the *original*, and aggravated from the simplicity of its descriptions.

† Helle in the text.

‡ This charge was the ram, whose fleece was the prize for which the Argonauts contended.

“ The

“ The boding soul, when (inauspicious fate !)
 “ Th’ unerring ram’s prophetic sounds relate
 “ In human eloquence the tale of woe,
 “ Whose myriad waters o’er † thy race shall flow !” —
 Such gloomy tribute hails the parting host !
 The youths, and vassal-virgins fill the coast ;
 Speechless with anguish in her son’s embrace
 Weeps the fond mother ; not a matron’s face
 But pours afflictions’s dew ; the conscious fire
 (Scarce glimmer’d, age, thy last faint spark of fire !)
 Heaves the deep manly sigh ; his loose limbs spread
 Had long lain helpless in the fost’ring bed.
 With filial comfort Jason’s love controls
 The tempest of despair, that toss’d their souls ;
 “ My arms, my arms,” he cries ; the slaves comply
 In modest silence, and with downcast eye.
 Not such the pang maternal ! wild alarms
 Still clasp’d her Jason with unyielding arms !
 Loos’d the full sluice of tears ; the virgin-fair
 With fondness thus repays a *nurse’s* care
 In hoary age ; no arm but *her’s* to guide
 The hated victim of a STEP DAME’s pride
 Embitt’ring the sad hours of lonely life :
 — She stands, the monument of jealous strife !
 Still wretched daughter ! thrilling still thy mind !
 To all the violence of grief resign’d,

† The line of Alcimede.

Grief struggling for a vent, which scarce supplies
One silent channel for the tear-worn eyes !

— *The filial chief embrac'd, in sorrow's strain*

Thus wakes the language of a mother's pain !

“ Oh ! that the hour, when Pelias' dire command

“ Burst on my boding ear, death's iron hand

“ Had seiz'd my forfeit breath, my lot to share

“ The long oblivion of a parent's care,

“ While to the grave thy toils my burden bore :

“ This all a mother's wish ; why ask for more !

“ To ev'ry pang, that watch'd thy infant morn,

“ Thrice welcome, chief ! yet oh ! mid slaves the

“ scorn

“ Of Grecian dames, once rev'renc'd shall I roam

“ The sullen chambers of my desert dome,

“ Still pining thy return ? attend my claim,

“ Ere while thou source of transport, and of fame !

“ Attend, my Jason ! for thyself alone,

“ Child of my virgin love, I loos'd my zone † :

“ Thy envious frown, Lucina, deign'd to shed

“ No other blessings on the nuptial bed :

“ Alas ! what anguish ‡ ! why these horrors mine

“ From Phrixus' flight, ev'n dreams could ne'er

“ divine.”—

† This passage is a confirmation, with many others, of Dr. Potter's assertion, that the female zone, or girdle, was loos'd in child-birth. See Annotations in the Appendix to Pindar's Pythian, &c. Odes, 4to 1778. Doddsley.

‡ Why indeed ? unless from that retribution of justice by pagan deities, which involved whole families, and whole nations,

Thus heave the sighs, that load a troubled breast !
 No gushing tear the faithful train repress'd !
 The filial chief by gen'rous pity stung
 To comfort tunes the musick of his tongue.
 " Ah ! why, too cruel in thy love, control
 " With pangs maternal my distracted soul ?
 " Sooth'd by thy tears, will baleful mis'ries cease ?
 " They only flow those mis'ries to encrease !
 " Mysterious suff'rings heav'n for *man* prepares ;
 " The brave may deeply feel, but greatly bears.
 " Thy trust Minerva's smile, unerring guide ;
 " To all the oracle decrees, thy pride
 " Be firm submission ; Phœbus crowns the deed ;
 " Yon warriors shield us in the hour of need !
 " Thou to thy dome retire ! thy Jason's sail
 " Resolv'd, no boding horror taint the gale † !
 " Ye kind associates to her chamber lead
 " The royal mourner !" foremost in his speed
 The hero stalks ! and rushes to the main !
 As when, while sacred fragrance scents his fane

tions in calamities, through the medium of poetic enthusiasm ;
 no matter, whether such calamities had the least reference to
 the history of those *connections*, upon which they were in-
 flicted.

† Apollonius, in his descriptive character may seem to be
 the epitome of his master Homer ; his episodes are concise in
 proportion to the less labor'd simplicity of his work. In this
 elegant picture preceding the departure of the son from the
 mother, may be traced the outlines of that episode of Homer,
 so excellently filled up by every object of tenderness, in the
 departure of Hector from his wife and child.

Clæ-

Clarian, or Delphic, or where, Delos' isle,
Thy heav'n delighting vales, or Lycia's smile
Cheers her wide plains luxuriant, Xanthus' course
Encircling, stalks Apollo's radiant force ;
So 'mid the myriads tow'r'd the hero frame !
Iphias appears, a venerable dame
Chaste *Dian's* priestess, o'er the cities' band
Who deigns protection ; on the princely hand
She prints a transient kiss ; nor *words* impart,
What most she wish'd, the feelings of her heart,
Such tumult press'd the throng ! when prone to earth
She sinks abandon'd ! from gay *vernal* birth
Sure lot of *winter's* year ! the torrent bore,
Snatch'd from her grasp, the chieftain to the shore.—
No more his eyes the beauteous city greets !
Fast by the main th' associate host he meets ;
Prompt in the solid bark the surge to ride,
While paus'd their chief, they seek the roaring tide.
When lo ! Acastus, and his guardian friend !
Forth to the beach precipitate *they* bend ;
Nor stop ! nor stay ! the heroes at the view,
No sire consulted, wonder'd, as *they* flew.
Low to the sandal from ‡ his shoulder spread
The bull's vast hide a sable softness shed ;
The vest Acastus grac'd ; a sister's love
With richer folds the fair memorial wove :

‡ Argus, who accompanied Acastus, as above.

The chief admiring check'd the *curious* strain,
 And seats the champions with the council'd train.
 The sails were furl'd ! prone from th' *etherial* height
 The bent mast sinks reclin'd †, in order bright
 Th' embattled senate shone ; the chief address'd
 The social note, benevolent of breast.
 " See ! heav'n-built Argo arm'd in all her state !
 " Her's the full war, and her's the victual'd freight !
 " Ill were advice to bar the watry way !
 " Propitious gales, your breezy wings display !
 " Yet, lov'd companions of my vent'rous toil !
 " One bliss shall crown us in our native soil ;
 " One path our safe-guard to *Æetes'* dome ;
 " Haste ! nor to change your manly councils roam !
 " Your chief select, the battle to command ;
 " Or rule the league that sooths a foreign band." —
 He spake ! the youths *Alcides'* worth proclaim,
 Plac'd in the midst, and urge the post of fame.
 Quick issuing from his seat the warrior cries,
 Uprear'd the waving arm, " My soul denies
 " The honors, ye would give, at once I yield ;
 " Nor other seek the empire of the field !

† The original is *επιχρησέ*, applied to the manner in which the several members of this Argonautic council were respectively seated, namely, each by the side of the other. The Greek seems more consistently deducible from *χεῖρ*, the hand, than, according to the laborious etymologist Scapula, from *ἔχρη*, which he, however, with less violence places among the ' *composita remotiora* ' from its root.

“ Who first inspir’d, be his the host’s control !”
 Thus sway’d the man, invincible of soul !
 All, all the mandates of his word approv’d ;
 Jason arose with conscious transports mov’d,
 Thus to their wishes tun’d his grateful voice :
 “ If Jason, friends, dear object of your choice
 “ Tow’r to the sacred charge, be our’s no more
 “ To wooe soft dalliance on th’ inglorious shore !
 “ Yet to the pow’r of Light our zeal employ
 “ The pious incense, and the festal joy !
 “ Then urge the *vassals*, to whose skill prefer’d
 “ To cull the richest of the lordly herd ;
 “ Ere at the shrine *they* shed their sacred blood,
 “ The vessel drag we to th’ incircling flood !
 “ Fix’d the well-order’d arms’ terrific grace,
 “ Th’ allotted oar * its seat of labor trace !
 “ Thro’ the wide strand, auspicious God, rever’d,
 “ Now the rich altar to thy name be rear’d
 “ By parting mariners ; nor thou in vain,
 “ Guide of our course, our guardian o’er the main,
 “ Deign’st to announce, oracular, thy aid,
 “ The year’s first off’rings on thy shrine display’d :
 “ Too well thou know’st me by the king † oppress’d !”
 He spake ! his ready labors fire the rest !

At

* *πεπαλαχθε* regarded, as a compound, may be esteemed unintelligible ; to what *πεπα* may be reconciled, I cannot conjecture ; *μετάλαχθε* would at least be obvious and justifiable.

† An enlargement of the *primary* meaning attributed to *αἰθλίων* in the original, is hazarded by the version. This more

At once they rise ! their *vests*' collected weight
 The polish'd rock, whose storm-defying state
 Old Ocean shun'd, receives with fost'ring arms,
 Though oft stern winter rous'd the wave's alarms.
 Compacted, firm, the corded force extends,
 And wide the many-wrested twist defends
 The solid bark ; sage Argus' will prevails ;
 Each beam avows the well-attemper'd nails †,
 Mocking the billows' adverse rage ; a space
 Broad as the close-encircling planks they trace
 Scooping industrious ; where th' associate main
 Quits the descending prow, the *lengthen'd train*
 Sinks with compacted force its solid way,
 And moves obedient to the workman-sway ;
 Clos'd their rude labors with the keel profound :
 Each *feebler prop* lies straggling on the ground ;

distant construction throws an air of dignified benevolence upon the character of Apollo, from an expression of his readiness to succor the distressed. This deity is invoked by the names of ἐπάλκτις and ἐμβάσις, the former signifying his tutelage of the shore, the latter his presidency over embarkations.

† This passage, including others in the present description, is little familiarized to modern naval ideas. Sanctamandus, in many respects valuable in the point of critical accuracy, pronounces this particular portion corrupt: making, however, but a slight alteration of ἐνδοθεν to ἐκτοθεν. With due submission, ἐνδοθεν may allude to the cordage itself, and admit of a connection with ἐστρέφω, well-twisted from its more interior threads ; as τετραμένοι ἐκότερθεν may comprehend the various modes, whereby this act of twisting was perfected by the compaction of the cordage in its parts. The *launching* of the ship is represented by Apollonius.

The

The *chief* resisting, till the nerves' firm pride
 Severs the yielding ranks, the conscious tide
 Obedient Argo stems ; now here, now there,
 They ply the stubborn oar's officious care ;
 * Small confines clasp it ; while each arm of oak
 Lends more than human force at ev'ry stroke †.—
 Tiphys the bark ascends ; “ The moment ours !
 “ Urge, gallant youths, your unremitted pow'rs !”
 They lift the voice of Fame ; redoubled force
 Wings their full rage, and heaves the vessel's course
 Ev'n from its central seat ; the more they toil,
 More and more firm they beat the wooden soil :
 Nor lingers Argo, as the swift oar sounds
 Dashing ; loud triumph thro' the beach rebounds.
 The strain'd props groan beneath the pond'rous keel,
 Till burst the clouds of smoke, with rapid zeal
 Unfetter'd Argo ploughs the liquid plain ;
 Th' extended cables scarce her flight contain !

* The original may seem to express the small openings of wood on each side of the vessel, within which the oars were admitted, towards what our author, in another passage, terms the *elbow of the oar*. The preservation of the poetry renders it essential, in such *mechanic* passages, to adopt in the form of a remark a more humble prose explanation.

† This verse is copied from a very pretty line of the masterly Dryden,

‘ And lend their little souls at ev'ry stroke.’

Translation of Virgil's *Æneid* in the simile of the ‘ Turbo,’ on which simile, see a Remark submitted in *Critical Essays*, 12mo. 1770.

Fix'd on the seats the slumb'ring oars, the gale
 Inspiring fills the firmly woven sail ;
 The tall mast tow'rs ; wide spreads the victual'd freight :
 Attention well supply'd the various weight.
Alloted first the worth-distinguish'd seats !
Each two brave champions to its labor greets.
 The great Alcides in the centre plac'd,
 His side, nor frown'd the rest, Alcæus grac'd.
 • Alcæus, joy of Tegea, which he lov'd ;
 These, these *prefer'd* the gen'ral *suffrage* prov'd :
 Bold Tiphys, summon'd by th' associate tide,
 The helm's obedience o'er the surge to guide.
 The stony pile collected from the coast
 To him, the tutelary † name whose boast,
 They rear the altar's hight ; its humbler head
 With the dry'd olive's leafy fuel spread.
 The fatted oxen, choicest of the train,
 Approach in sullen majesty the main,
 Each younger herdsman follows to the shrine,
 Nor spares the sacred cate, and vase divine :

• Alcæus of Tegea is properly placed as fellow-rower with Hercules ; his name implies superiority of strength.

† Of the titles of Apollo, instanced in the remark on v. 359, orig. that of ἄρτιος, related to his presidency over the sea-shore in a more general view ; perhaps intimates such presidency, when navigators were on the point of embark-
 ing, as ἐπικλῆς, when they descend from their vessel upon the coast.

When

When Jason, kindling to the voice of prayer.
“ Oh ! hear me, thou, Æsonia's dome thy care,
“ † With *that* thy fav'rite realm, a Jason's claim,
“ Oh ! Phæbus, in the god's, the father's name,
“ Hear me ! *whose* love in Delphos' honor'd seat,
“ What time my steps thy hallowed temple greet,
“ Protective smil'd a solace to my woes,
“ Speed to my voyage, of my toils the close.
“ Source of our darings, patron of the fight,
“ Oh ! lead with these, the bulwarks of my might,
“ Lead the firm Argo to the destin'd shore ;
“ And to my *country's* arms *her* pride restore !
“ Each chief return'd, to heav'nly bounties due,
“ Shall here the lowing sacrifice renew ;
“ Unnumber'd off'rings by these hands display'd,
“ In soft Ortygia's isle, or Delphos' shade.
“ Come then, - those far-elancing pow'rs of day,
“ Nor spurn the *rites*, no grudging vot'ries pay ;
“ *First fruit* of hopes, ere Argo's bulk our own !
“ And now, dread king, (no hostile fates we
 moan !)
“ Thy will assenting, my impatience frees
“ The loosen'd halbers ! now, oh soft'ring breeze !
“ Wing the swift billows, and inspire our course ;
“ Unknown the horrors of the tempest's force !”

† Pagasæ in the text.

Each salted cate the chieftain's votive hand
 Scatt'ring, beside the beasts † th' associates stand.
 Of *this* Alcides' club, with sullen sound,
 Stuns the dash'd brain ; *he* drops dead to the ground ;
 The brother-victim firm Alcæus' blow,
 (The sharp axe brazen-handled lay'd him low)
 On his broad neck receives ; each muscle strong
 Divided gapes ; fall'n without life along,
 Fall'n on his horns precipitate ! the train
 The rites accomplish ; from the prostrate slain
 They wrest the shatter'd neck ; the sacred meat
 Various of form, the thighs, a votive treat,
 Each part involv'd beneath the fat's huge load,
 Heap'd in the oaken dish luxuriant glow'd
 Rich smoking 'mid the flames ; the chief divine
 Pours the pure treasures of the luscious wine.—
 Sage Idmon tow'rs enraptur'd to behold
 The dark-brow'd volumes o'er the altar roll'd ;
 Hails the lov'd omen, as they burst ; his skill
 Prophetic speaks Apollo's fav'ring will.
 “ The gods, the fates decree, our labors pass'd,]
 “ Crown'd with the fleece, the native home at last ;

† Hercules and Alcæus ; these men were selected for this honorable office on account of their superiority of strength. In this passage it must be acknowledged, that they acquit themselves as most adroit butchers.

“ Yet

“ Yet shall the battle unremitted burn,
 “ As hence we sail, to harrafs our return !
 “ The spoil of Fortune’s hate myself shall die !
 “ Idmon’s remains in Asia’s clime will lie !
 “ Though frowning auguries announce my fate,
 “ For Argo I resign my country’s state ;
 “ Howe’er my fame by earlier toils display’d.”
 The hero ceas’d ! the youths, as transport sway’d,
 Their wish’d return anticipate ; a tear
 Of anguish drop’d on Idmon’s future bier.—
 Sooth’d were the noon tide beams ; the vale’s fair light
 Brown’d by the mountain rock’s incumbent hight,
 * Eve clad in dews laments the parting day ;
 The host at ease collected as they lay
 Fast by the foaming shore, in order spread
 The leafy bosom of the *festal* bed ;
 The board of plenty smokes from side to side ;
 Round laughs the goblet’s unexhausted tide.
 Gay mutual converse, flowing thro’ the soul,
 Salt to the treat, and relish to the bowl :
 So smile the cloudless skies of *vernal life*,
 To scoffs a *stranger*, and a foe to *strife* !—
 As one oppress’d with thought, the chief resign’d
 To musing sadness all his mighty mind ;

* Every reader must recollect the following beautiful lines more emphatically expressive of a similar idea.

“ The dews of the evening most carefully shun,
 “ Those tears of the sky for the loss of the sun.”

Dodd. Collect. Poems.

Reproachful Idas thus with accents loud—

“ Whence, son of Æson, low’rs the pensive cloud ?

“ Thy source of anguish let the warriors hear !

“ Feels’t thou the icy touch of palsying *fear* ?

“ Such, such alone the coward-bosoms feel ;

“ Lo ! Idas’ valor rears the pointed steel

“ In fight superior ’mid the host display’d !

“ More pow’rful *this* than Jove’s eternal aid † !

“ No slaughter checks ; full conquest crowns our
course !

“ Bold Idas dares contend with *heav’nly* force ;

“ I, Jason’s safe-guard from Arene’s land !”

He ends, and rears with each uplifted hand

The bowl, that laugh’d with heart-expanding wine :

His swimming lips, and cheeks inebriate shine.—

Indignant frown’d the host ! with dauntless breast

Avenging Idmon atheist-pride address’d.

“ Self-happy talker, thou hast known before

“ The boaster’s Ill deserv’d ! yon mantling store

“ Why roll’d fermenting thro’ thy fev’rish veins ?

“ To loose the sottish heart’s unbridled strains,

† Virgil’s Mezentius may be esteemed the poetical counterpart of this personage. They are both of an atheistical complexion, though not equally sots.

“ Dextra mihi deus, et Telum, quod missile libro,

“ Adhinc !”

The bluff’ring character of Idas is an excellent contrast to the other *pious* Argonauts.

“ And

“ And spurn the gods, blasphemers ? know, the
 wife,

“ Sweet consolation’s music deign to prize !

“ With such they raise the soul to deeds of fame ;

“ And leave to Idas guilt’s disastrous claim !

“ Alœus’ offspring (thus the records sing !)

“ Stern to the gods their venom’d slander wing ;

“ To these an atom Idas insect heart ;

“ At once they fell ; Apollo hurl’d the dart !”

Th’ immodest witling grinn’d an horrid leer,

Stung with rebuke, and answer’d with a sneer :

“ Prophet, all-hail ! with sov’reign skill portend

“ The same from adverse heav’n my hapless end,

“ By those brave champions from thy father fought ;

“ Yet heed, fond vot’ry, if thy wayward thought

“ Seek by false auguries my life’s alarm,

“ To fly the thunders of my vengeful arm !”—

Thus roar’d the war of words ! and mutual fire

Blaz’d, till th’ associates calm’d the storm of ire !

Ev’n Jason call’d to peace ; with happier choice

The lyre to music tun’d its Orpheus’ voice ;

His theme, that earth, that heav’n, and ocean’s tide,

One form to rule them, and one mind to guide,

Were *concord* all ! till strife’s destructive hand

Mar’d the fair scene, and burst the sacred band.

Hence o’er th’ etherial space their lights display

The moon, the stars, the sun’s enlivening ray !

Hence

Hence heave the mountains ! *hence* the river's grace
 Crown'd with their Naiads ! *hence* the reptil race !
 He sang, fair nature's birth each accent gave,
Ophion, and the *bride* of ocean's wave,
 Daughter unrival'd ; on thy snow-clad hight,
 Olympus erst their *rule* ; ere victor-might
 Bad Saturn, and his Rhea seize the throne ;
Their humbled claim, wide ocean for their own † !
 These sway'd thy sceptre, thou Titanian god !
 Nor stain'd thy transports with th' avenging rod !
 When Jove, Dictæa's cave inwrap'd the boy,
 A child in wisdom, as a child's his joy ;
 Ere yet stern earth-descended Cyclops forms
 For the brisk god the *thunder, lightning, storms* :

† Ophion and Eurynome, it is observable from the text, held the original dominion of the earth. This strongly favors of the spirit of Egyptian derivation. These same deities resign their empire to Saturn, and to Rhea, and were sunk, in consequence of the victory obtained over them by the latter, into the ocean, from which Eurynome is represented to have sprung. Under Saturn subsisted the Titanian age ; the golden age of poetry ! himself being placed, as sovereign of those regions, fortunate in climate, which rendered him peculiarly an idol of Roman enthusiasm. On the whole, the several ages of the world, as we observe them to be recorded by Grecian fancy, may be presumed to refer to as many changes with respect to subordination in states in their earliest times. Jupiter, whose cradle was rocked, as the sons of imagination instruct us, in the island of Crete, was the superior object of devotion in Greece. Ophion expressed in the outset of the present remark it may be almost needless to derive from *ἔπος*. Ophion and Eurynome may be concluded to have emigrated from Egypt into Italy.

These

These are thy triumphs, Jove ! and *this* thy reign !
 * He ceas'd ! and ceas'd the lyre's melodious strain.
 Infatiate still their heads the warriors rear ;
 The notes still vibrate on the list'ning ear ;
 Sooth'd with the blandishment's divine control
 Intranc'd they *feel* the music of the soul †.
 Then, as devotion rules, the wine they pour'd ;
 Full o'er the glowing tongues the treasures show'r'd,
 (So wills the law sacrificial !) they close
 The night in sweet forgetfulness of woes.—
 Aurora's eye serene its lustre shed
 With orient simile o'er Pelion's sky-top'd head ;
 A soft gale fans the bosom of the deep,
 ‡ Scarce wrinkled ! Tiphys quits the couch of
 sleep ;
 With awful voice inspires th' associate host
 Their oars to bend, and fly the circling coast.

* They ceas'd, and with them ceas'd the shepherd-swain !
 Mason's Musæus.

† The original words of Apollonius are transfused with
 masterly elegance into Paradise Lost, B. viii.

The angel ended, and in Adam's ear
 So charming left his voice, that he awhile
 Thought him still list'ning, still stood fix'd to hear.

These enchanting lines were noticed as parallels of those in
 my author, before I had remarked, that the Oxford editor
 had been struck with the resemblance.

‡ ' Fait rider la face de l'eau.' Fables de la Fontaine.

Thou

Thou †, harbor, yield'st an horror-breathing sound!
 And *Argo* hastes to quit the fatal ground;
 Whose heav'nly structure spurns the tempest's stroke,
 Her central force Dodona's sacred oak.—
 At once, as order calls, they mount the seats;
 Each, as before, the rower's triumph greets;
 Around, for war prepar'd, their arms reclin'd;
 Full in the midst their honor'd post assign'd
 To great Alcæus, and the friend, who bore
 The club unconquer'd, all his armor's store!
 Beneath his foot the welcom'd billows heave
 The fearless keel; the gather'd ropes receive
 Their destin'd office, from the vessel's side
 Old ocean's brow the pure libations dy'd.—
 Slow from the country to his mem'ry dear
 The chieftain turns, and wipes the falling tear;
 When hark! the warriors (such the youthful flame,
 When choral music tunes Apollo's name
 In Delphos' shade, or fair Ortygia's isle,
 Or where Ismenus' lucid waters smile,
 When to the harp, the solemn shrine around,
 Shakes with the rapid foot the festal ground)
 Bid to their Orpheus' lyre the glist'ning oar
 ‡ Keep time, and harmonize the *billows'* roar,

† Παγαῖα.

‡ To soft flutes

The silver oars kept time.

Dryd. Ant. and Cleop.

Which

Which swell with doubled fury ; to the dance
 From side to side the *dark-brow'd troops* advance ;
 Yet murm'ring, as they grudg'd to join the play ;
 Compell'd the might of heroes to obey.—
 Wide round the bark, as glows the solar beam,
 The oars wide dashing dart a fiery stream ;
 The long extended track one foaming white,
 As the worne pathway thro' the wood to fight.
His gallant bark, in this auspicious hour,
 Fraught with her hosts, *surveys* each wondring pow'r ;
 The demigods in arms ! nor many a maid,
 Peliadæ yclept, whose charms display'd
 Smile o'er the mountain's brow, a look forbear
 To the dread fabric of † Minerva's care ;
 Nor less enraptur'd view th' intrepid band,
 Who ply the stubborn oar with conqu'ring hand.
 At once sage Chiron, from the heights he lov'd,
 (Parental fondness !) ocean's pathway prov'd ;
 Bath'd are his feet, as rolls the tide along,
 And much his waving arm inspires the throng ;

† Minerva is termed in the original *Ιτανη*, a local distinction, it may seem, congenial with *Τετιανη*, the more usual title attributed to that goddess, whose peculiar provinces were the science of mechanics, and arts of ingenuity. Hence the propriety of this other appellation ! Itone, or Ithone was a city of Bœotia, where knowledge, notwithstanding the odium familiarly affixed to the country, seems to have been particularly distinguished by the former eminence.

And

And much benignant for the warrior prays
 A safe return, and quiet's happier days :
 His wife's affection bore the *Pelean* boy,
 And to the *fire* upheld his infant joy.—

Now from the winding shore the warriors roll,
 When, such the counsel'd thought of Tiphys' soul,
 Whose matchless skill the polish'd helm to guide,
 Nor leave the *wayward* bark to stem the tide;
 Fast to the vessel's *depth*, thy *rooted* place,
 With cords affix'd they rear thy tow'ring grace,
 Thou solid mast; the flutt'ring sail they spread
 Wide to th' unbending *wood's* associate head.
 Full-breathes the whistling gale! the cable's length
 Brac'd to the deck, where boast resistless strength
 The well wrought *beams*, the waves serene they plough,
 Wing'd in their course beyond Tifæus' brow.
 The sweet musician sweeps the magic lyre,
 Chaste Dian's smiles th' ecstatic note inspire;
 Thy empire hers, thou promontory strand,
 The watchful guardian of * *Iolcos'* land.

† The great, the small, promiscuous in their play,
 Danc'd o'er the surge the finny nations stray,

They

* The tutelage of this last *region* is consistently and elegantly celebrated by Orpheus, as being the native kingdom of *Jason*.

† The appearance of Proteus, in the fourth Georgic of Virgil, boasts a similar effect, and concludes with a comparison, copied evidently from the present passage; for Virgil, as Dryden

They dart innum'rous, radiant to the view,
 And here, and there a winding maze pursue.—
 As fleecy myriads o'er the verdant reign
 Track the flow footsteps of the guardian-swain;
 Fill'd with the luxury of nature's treat,
 Till evening's fold the bleating wand'ers greet,
 Guide of their paths he careless plods along,
 And modulates the shrill pipe's warbled song:
 Alike the bilowy flock! th' increasing gale
 Swells the loud main, and fills the loaded sail:
 At once *they* quit, thou fair Pelasgian soil,
 The future harvests of thy † vernal toil;
 Thy native rocks the arching surges shroud,
 And Sepias' promontory fades—a cloud.
 Here Sciathos o'erlooks the billows' roar,
 Far spread the ‡ sisters on the genial shore,
 That wraps a fruitful continent; the tomb
 Deep in its bosom, Dolops, seals thy doom;
 Fast by the sad remains the veering blast
 Yields to the host a sheltering port at last.

den asserts, borrows largely from Apollonius; an additional proof, without partiality, of his judgment!

Vasti circum gens humida Ponti

Exultans rorem latè dispergit amarum.

† "Hegios, in the original, seems whimsically rendered '*nigra*,' in the Latin version; what relation can *it* properly be construed to have with the fertil aspect of a country? I have above explained it in the more simple form.

‡ Pireniæ and Magnesa.

To

To Dolops' honor'd name, when twilight grey
 Hangs o'er the brow of night, the flames display
 Their fleecy sacrifice, whose entrails smoke,
 While ocean's fiercer waves the shore provoke.
 Two days they linger'd ; but th' impatient mind
 Gave, the third dawn, its canvas to the wind :
 The weaving shore *still* grac'd with Argo's name !
 Thence Melibæa's walls th' heroic flame
 Pass'd unreluctant, for its cragged form
 Speaks the wild blast of desolation's storm.—
 Aurora points, their eyes unchain'd by sleep,
 * The city † bosom'd in the circling deep ;
 Nor long the toil, soft Amyrus, to glide
 On wings of wind beyond thy silver tide !
 Nor long, ere reach'd, so crouds the swelling sail,
 Where, ocean's glory, smiles th' extended vale,
 Whose shade proud Ossa's, and Olympus' hight :
 Fast by Pallenian steeps, the breezy night
 Far wafts them ; pass'd the ‡ promontory's head,
 To the lov'd bay's serene asylum led.—
 Now wakes the morn, and wakes the ready host !
 Enormous Atho heaves, Threïcian boast ;
 Which far-remov'd from Lemnos' fertil show,
 As speeds the ship, ere Sol's meridian glow ;

• Homola, a city of Thrace ; the scholiast likewise treats us with a mountain of Thessaly under that title.

† “ Embofom'd in the deep, where Holland lies.”

Goldf. Traveller.

‡ This promontory is Canastra ; a portion of the heights, immediately before called Pallene.

Yet

Yet from its * haughty brow a solemn shade
 Wide to † Myrina's mansions frowns display'd.
 From morn to eve, with unremitting breeze,
 Inspir'd the canvas stretches o'er the seas ;
 The sun was sunk ; the blustering gales subside ;
 Dash the quick oars along the Sinitian tide ;
 Where myriad victors (woman urg'd the deed !
 ‡ Still flush'd with carnage !) by the falchion bleed ;
 Bleed, the fell vengeance of rejected charms,
 Woo'd by no suitor's smile their *bridal* arms.
 Fierce burn th' indignant conquerors of Thrace,
 Burn to possess their captives' virgin grace
 From plains opposing by their valor brought :
 These, these their love ! thy soul with hatred fraught,

* ' Prone on Potosi's haughty brow.'

Dr. Akenfide's excellent Ode on the Winter Solstice.

† Myrina is a city, says the scholiast, towards the extreme parts of the island Lemnos. For a proper explanation of *Σιντινίς*, a name by which Lemnos was called, see Dr. Potter's *Grec. Antiq.* vol. II. p. 20, where it will be observed, that a strong similarity subsisted in the original etymology of each.

‡ The text runs, the preceding year, which may seem to justify the opinion of those, who assert the existence of *this*, or *some* particular expedition of the same nature at a *settled* period. Whatever might have been the genuine origin of this Lemnian picture of horror, we may be satisfied to consider the massacre itself as occasioned by the violation of the religious ceremonies cultivated by the people, of which these ladies were members ; and of the laws of hospitality, so sacred in Grecian estimation, injured in attempts against their virgin virtue. The rest is resolvable into the more violent passions of the soul.

H

God-

Goddess !—no suppliant at thy altar bow'd ;
 Or show'r'd his praises, or an off'ring vow'd :—
 Oh ! wretches, envious of the public weal,
 Anguish your guilt, as ruin marks your zeal !
 Insatiate murder stains the husband's bed ;
 The sex extinguish'd mingles with the dead :
 Fond, empty hope, howe'er revenge delay,
 That crimes so blacken'd she will ne'er repay !
 Great Thoäs' offspring, sole amid the train,
 Spar'd the dear *sov'reign* of her native reign,
 A *father's* rev'rend age, and fix'd to save,
 The * chest she hollow'd for the fust'ring wave ;
 Then spake his sudden flight ; ingenuous guile !
 Th' attendants land him on the neighb'ring *isle* ;
Oenæa call'd, till varying times disclaim,
 For *Sicinus* belov'd, its ancient name ;
 For *him*, whose virtues gallant Thoäs bless'd,
 Boon of the virgin *Naiad's* yielding breast ;
 Whose chequer'd joys to tend the lowing kine,
 Wrap'd in the battle's brazen arms to shine,

• The original *λαγνακι*, a word likewise used by the sweet harmonist of sensibility, Simonides, pleads in favor of the real antiquity of that little elegy, of which the editor has submitted a version annexed to the edition of Pindar's Pythian, &c. Odes. Danæ, and her son Perseus, were inclosed, it may be observed, in the ark for the purpose of destruction ; Hypsipyle engaged in the same office for her father from the motive of preservation.

To bid the † glebe its lavish fruits impart,
 Fav'rite of old Minerva's ev'ry art
 Of various skill they woo'd, but woove no more;
 For oft their sorrows from the savage shore
 Eye the wide ocean's waste; palsy'd with fear,
 Left Thracia's sails their swelling honors rear,—
 The coast approach'd by Argo's warlike state,
 Springs the *wild torrent* thro' Myrina's gate,
 Arm'd for the battle thunders to the deep,
 Wild as the ‡ train, their madden'd maw who steep
 In the raw flesh, yet reeking with its blood:—
 As Thracian armies hover'd on the flood.
 Thy heroine, Thoäs, fan'd by fiercer fire,
 Quick fallying grasps the jav'lin of her fire;

† *Πυροφορὸν*, in the text, alludes either to the religious employment of the first fruits of the earth upon the altars, enlightened by fires, or to the solar beams, the heat of which brought those fruits to due maturity for the service of mankind, in this and more domestic concerns.

‡ These were priestesses of Bacchus; their enthusiasm, ripened by the torrid clime of superstition, approximated to frenzy; or more properly speaking, was frenzy in its most enlarged construction. From the *presidency* over Lemnos, familiarly ascribed to Vulcan, I understand these Lemnian murderesses to have been worshippers of fire, of which element their natures are represented so essentially to have partaken; from the *savage taste* of the Thyadæ, as mentioned in the text, we may collect the very early institution of religious rites to Bacchus, no less than the excessive barbarism of his votaries, previously to the establishment of his divinity in Greece, from his original residence in *Eastern* regions.

Speechless the rest ! no *council'd powers* control,
 Such chilling horrors seize their inmost soul !
 Meanwhile the warriors from the bark command
 The herald ‡, Hermes' son, to seek the strand ;
 His the proud embassy's exacter care,
 And his the sceptre of the *God* to bear,
Whose fondness gave with unexhausted sway
 O'er scenes long pass'd his mem'ry's will to stray !
 Though wrap'd by hell's inexorable gloom
 Th' idea sleeps not in oblivion's tomb.
 His lot decreed him with alternate change,
 Now the stern regions of the dead to range ;
 Now cheer'd like man, with Sol's indulgent light !
 But why the youth's protracted tale recite ?
 His soothing accents wooe the *royal* aid ;
 Each billow sad'ning with th' incumbent shade ;
 Nor loos'd by orient morn to Ocean's roar,
 While northern blasts insult the fost'ring shore.—
 The female council to the city bend ;
 Th' *imperial* strains their sage debate attend ;
 At once collected in their destined seats,
 Their willing ear the voice of comfort greets.
 “ Be ours, my friends, the welcome gifts to shed,
 “ And satiate ev'ry wish ! o'er Argo spread

‡ *Æthalides*. This son of Hermes possessed his father's quality of alternate visitant in the regions below, and in those of earth above ; he seems to characterize alike the priesthood of heathen superstition in its *sullen* and *gloomy* consecrations of *Egyptian* mystery, and in its *sacrificial* idolatries practised by the *Greeks* in the *face of day*.

“ *Luxu-*

“ Luxuriant viands, soul-expanding wine ;
 “ So shall the host our city-walls resign !
 “ Firm anchor’d on the main ! no fatal need,
 “ That mix’d with us the *horrid truth* they read !
 “ Truth, wide around to swell the trump of fame !
 “ Great is our guilt, and hateful were our name !
 “ Ne’er were yon race the friends of Lemnos’ weal,
 “ If known the crimes, our conscience would conceal !
 “ Such counsel sways the centre of my heart !
 “ Let each, whate’er her thoughts, those thoughts
 “ impart !
 “ Yes ! let her rise ! we meet for this alone !”
 She spake, and press’d her father’s craggy throne.
 Slowly the guardian of her infant years
 Prop’d on her crutch the load of palsy rears ;
 Stiff tho’ of foot, yet flexible of tongue.
 Their iv’ry neck with golden tresses hung,
 Fast by the matron’s side four virgins smile,
 As yet unconscious of the lover’s guile ;
 Scarce, as she stood, pale spectre of the state,
 Her back emboss’d sustain’d the shoulders’ weight
 “ With gifts (she cries) so leads the royal strain,
 “ Our bounty cherish yon’ adventurous train !
 “ Bless’d be the counsel ! but oh ! tell, ye fair,
 “ How would those charms enjoy the vital air,
 “ If ruin menac’d in the frowns of Thrace,
 “ Or vengeance waited from an *hostil* race ?
 “ Such ills, nor rarely, wretched flesh befall ;
 “ Nor rarely hosts like these, at fortune’s call,

“ Obedient rush ! should some auspicious pow’r
 “ Avert th’ impending scene, a future hour
 “ With *woes* innum’rous loads its tainted wing,
 “ *Fiercer* than all th’ embattled tempests bring.
 “ Say when your aged mothers meet their doom,
 “ Will ye, my *daughters*, waste your lively bloom * ?
 “ Ye thrice, thrice wretched ! fate’s severer stroke !
 “ Leagu’d with the patient ox to slav’ry’s yoke,
 “ Will ye, ambitious of the plough-share’s toil
 “ Wake to spontaneous fruits the virgin soil ?
 “ Wait the rich harvests of th’ autumnal year,
 “ And watch the grain, slow-ripening to its ear ?

* The speech placed in the mouth of this venerable nurse, in ancient ages no unusual privy-counsellor of families, conveys a sufficient proof of that almost unbounded influence, which matron-friends, too fatally for the peace of those families, exercise (as they possess) over the less experienced disposition of virgin credulity. Observation traces in the character of this antiquated haranguer the counsels, usually far more pernicious, which constitute the talkative talents of modern duennaship. My old dame, however, has the advantage of *salutary* advice ; for if the ladies, her auditors, had, from an undue spirit of revenge, sought to deprive themselves of certain *blessings*, in the enjoyments of which human nature was concerned, it was an instance of affection worthy of the nurse, to point out a proper mode for their possession. One serious moral, extending to many other interests throughout life, may arise from the slaughter of the men by the Lemnian women ; that, when passion in pursuit of one object is driven headlong against the exertions of reason, the mind generally deprives itself of those, seemingly unconnected felicities, which from constitution it particularly desires.

“ Myself

“ Myself preface this thread of moments spun,
 “ Ere mark’d the course of yon revolving sun,
 “ So nature speaks ! my earlier fears no more,
 “ The grave will shield me from misfortune’s store.
 “ Mid’st others’ counsels, virgins, mine be known !
 “ Affliction fly ! the moment is your own :
 “ Yield unsuspecting to those guardian hands
 “ Your city’s pride, your houses, and your lands !”—

At once loud murmurs of consent arose ;
 Pleas’d with the tale each fev’rish bosom glows ;
 Again the royal dame attention fires ;
 Her nation’s weal again the note inspires ;
 “ Such, such the wish, let vain contention cease !
 “ Be *mine* to speed the messenger of peace !”

She calls Iphinoë from the circling seat ;
 “ Rise, faithful maid, whoe’er the warriors, greet
 “ Yon’bark’s proud chieftain, to my dome consign’d,
 “ My voice shall cheer him with a nation’s mind ;
 “ Yes ! bravely greet them, such the social will,
 “ To share our harvests, and our city fill !”

She spake ! nor other lore the senate mov’d !
 The princess seeks the mansion, which she lov’d.
 To Minyas’ host her steps the virgin bent ;
 “ What hither leads thee ? veil not thy intent !”

To all, for all enquir’d, her words address’d
 Thus unreluctant sooth’d the curious breast.
 “ I seek the chieftain of your stranger band ;
 “ From Thoäs’ daughter springs the fond command ;

“ Whoe’er the warrior, his enchanted ear
 “ This public sentence from herself shall hear ;
 “ Your hosts invited, be but Lemnos’ friends,
 “ Each fruitful field, each city’s joy attends !”
 Th’ ingenuous notes a gen’ral transport spread !
 At once conjecture points a Thoäs dead,
 A daughter ruling o’er the subject’s heart :
 “ To Lemnos straight, obedient chief, depart !
 “ * Ourselves will arm, associates of the way :”
 No stop ! he pants the hero to display.
 Round his broad shoulders, clasp’d with studded gold
 The radiant vest inweaves its various fold,
 Fair work of Pallas’ art ; her fav’ring zeal
 Gave the rich boon, when Argo’s solid keel
 She fix’d, and taught the measur’d beams to rise.—
 Dart on the solar orb thy steady eyes,
 Then gaze the splendors of a Jason’s frame,
 Whose corp’ral majesty, as wrap’d in flame,
 Dazzles ; above, below the purple streams ;
 Each bord’ring grace with *figur’d* genius teems.
 Red from the forge the stern-brow’d lab’rers wing
 The radiant bolt for heav’n’s eternal king ;
 Nor yet complete it bursts upon the sight ;
 The sole, last want, one *master-beam* of light !

* The lines of the text are here converted into a speech expressive of Argonautic zeal. Either I am deceived, or the *Prosopopæia* conveys an increased dignity, which the usual simplicity of the poem frequently requires.

Whose

Whose fervors they expand with iron force ;
 Then point th' avenger to destruction's course.
 There blooms trimphant each fraternal boy,
 Amphion, Zethus old Asopus' joy ;
 Nor yet were rear'd proud Thebes' embattled tow'rs ;
 Scarce to their toil the deep foundation low'rs !
 The last, slow-lab'ring, o'er his shoulders spread
 The * sky-crown'd promontory's pond'rous head ;
 The first to shrill *notes* wak'd the golden lyre ;
 † The vast rocks follow, as *their* sweets inspire !

There

• The epithet "ἡλίβατος, applied to a mountain, may be concluded more immediately characteristic of those primary landmarks, known by the distinction of promontories, conformably with their gradual descent to the verge of the sea. I should otherwise have been induced to consider solely the height of such natural excrescencies by a derivation of the epithet from their poetical contiguity to the sun. It may not be omitted, that the more general sense of the verse seems to convey an anticipation of the fabled support of the spheres, allotted to the patient perseverance of Atlas; and that the powers of corporeal are elegantly contrasted with those of mental endowments in the example of the brothers delineated by Apollonius. 'ἡλίβατος is an Ammonian' (Egyptian) 'compound, and signifies the temple of the Sun, specifying' likewise 'the deity therein worshipped.' Mr. Bryant's Mythol. B. I. p. 288.

† Orig. v. 741. Βίς τόνη—We must reflect that in the preceding line, describing the appearance of Zethus, he appears to labor under the weight of a large promontory; in the present passage, his brother Amphion is pictured, as drawing after him, by the melody of his musick, a rock (or promontory) twice as large as that borne upon the shoulders of Zethus. Let the scholiast be called in to assist our explanation! The lyre, saith one, was bestowed upon Amphion by the

There beauty's lovely goddess smiles to wield
The brandish'd might of Mavors' solid shield !

the Muses ; by Apollo, faith another ; both which amount to the same construction with respect to the mythological reputation of Amphion. The name of Zethus implies the *feror* of ambition ; that of Amphion seems to argue his influence over *surrounding* objects. The scholiast of Apollonius intimates, that the *enlarged* dimensions of the rock affected even to motion by the music of Amphion signify his two fold eminence in the science of music, and in the possession of the liberal arts. The brothers are both incited by the spirit of adventure ; the first pursued his purposes by the exercise of arms, the other by the softer mode of civilization. We may observe, that this history alludes to an earlier date, and that the ancient *settlement* of Greece is (apparently) employed, through the means of these two-fold applications. A compliment no less to *its* excellence, than to *its* antiquity.

Upon this united principle of arts and arms, the characters of the vestment, worn by Jason, when he appeared before the Lemnian, seem farther grounded. The employment of the Cyclops, forging the thunder-bolt of Jupiter, is an animated picture of *military* enthusiasm ; as the appearance of Zethus conveys the fullest idea of patience under fatigues, to which the spirit of heroism is perpetually subject ; a spirit, which the genius of his brother diverts to the honor of society, in engagements equally active and more beneficial, though less noisy and ostentatious. The softer beauties of Venus succeed with consistent elegance ; the reflection of those beauties in the shield flows from an idea of genuine poetry ; the rural tranquillity of the ox is an implication of plenty ; and the disturbance of that tranquillity by hosts contending which should possess that animal, the very history of Grecian manners in times of barbarous antiquity. The chariot-race of Pelops is subservient to the glory of Greece ; the infant employment of Phœbus upon the dart, designed to level the Titanian, who attempted the chastity of his mother, is agreeable to the laws of hospitality there revered ; and the exhibition of Phrixus, strongly connected with the poem, forms a most successful close.

Loose-

Loose-flow the tresses, hight'ning ev'ry charm ;
 Bright from her neck, where bends the snowy arm,
 Clasp'd to the heaving honors of her breast
 With folds united floats the careless vest :
Flash'd from the brazen orb with genuine grace,
 Each thrilling bosom owns her matchless *face* :
 Luxuriant oxen crop the flow'ry plain ;
 * Embattled foes contest the lowing train ;
 These to defend, and those to wrest the spoil ;
 Sluic'd with their blood the dew bespangled soil.
 What hopes †, the many with the few at war?—
 Turn gentle muse, and point the conqu'ring car,
 Smould'ring in clouds of dust ! see ! Pelops' hand
 Shakes the proud rein, and bounds along the strand,
 ‡ His fair attendant, mistress of the course !
 § Thou warrior, speed'ft with unavailing force ;
Thy

* Electryon in the text, son of Perseus and Andromeda, was one, and Nestor was another ; whose daughter Hirmothœ produced to Neptune two sons, Telabœas and Taphus ; the former is representative of the Telebœæ, inhabiting the island Taphos. They were the earliest possessors of Acarnania, a nation of pirates ; coming into Greece they drove away the oxen of Electryon, father to Alcmena. Electryon, and his sons, were slain in battle. Amphytrion revenged their death, and obtained Alcmena in marriage. So far the scholiast in this picture of genealogy !

† The many rend the skies with loud applause.

Dryd. Ode on St. Cæcilia.

‡ Oenomaüs was son of Mars, by Arpine, daughter of Asopos ; he had by Eurothoë, daughter of Danaüs, Hippodamia,

§ Myrtillus.

• Thy friend, high-brandishing th' extended spear,
 Where to the axles' hight associate rear
 The shatter'd spokes, prone falls, falls to the ground ;
 At Pelops' back full-aim'd the deadly wound.
 Here Phœbus molding with revengeful joy
 'Gainst Tityus' bulk, ere youth confirm'd the boy,
 The headlong jav'lin ; would'st *thou*, miscreant, dare
 To loose the zone, that wraps the parent fair ?
 From Jove's fond transports sprang the monster-birth ;
 Nurs'd by thy sov'reign care, prolific Earth.
 There Phrixus, child of Minyäs' line, intent
 As to thy converse, *fleecey monarch*, bent ;
 For sure thy picture *speaks* ! ye eyes, who wake
 O'er the bright scenes, (familiar the mistake †)
 Anxious may hope to share the *vocal* feast ;
 Still as ye gaze, your ev'ry wish increas'd.—
 Such were thy gifts, oh, goddess ! thy bold arm,
 Great Jason, pois'd the lance's flying charm,
 Which from the maid his warrior-virtues prove,
 A precious debt of hospitable love ;

mia, here placed with her lover Pelops in the car. The accident experienced by Oenomaüs is said to have been occasioned by Pelops' bribe to that monarch's charioteer. The present contest was for no less than the hand and the heart of the lady. Pelops conquered, and obtained the prize.

• Oenomaüs, in the text, who accompanied Myrtylus.

† How easy the mistake. Prior.

When

When Mænalus' proud hights her smile display ;
 And much his heart pursu'd the virgin way :
 Prudence forbids ! he checks the rising fires,
 His dread th' inglorious strife her form inspires †.
 His course the city seeks ; as springs the light,
 Whose orient beauties soothe the *virgin's* sight,
 A pale gleam twinkling ; *her* affection burns
 For him, whose vow the mutual flame returns :
 Him 'mid the youths *she* sighs to call her own,
 The parent's wish, *betroth'd* to him alone.—
 Such thro' the way-worn path the chieftain's state !
 His step now usher'd to the city-gate,
 The female crowds tumultuous ardor draws,
 Smiles of regard, and welcome of applause.
 His downcast look no objects teach to roam,
 'Till flash the splendors of th' imperial dome.
 The portals, burst at once their polish'd wood,
 The rich hinge grating, wide expanded stood.

† Subjoined to the instance of *love-injunction* in the mandate of Oenomaüs to the suitors of Hippodamia, we here receive another similar challenge in the person of Atalanta; the latter was destined to be the wife of him, whose speed of foot exceeded her own. If the fall of Oenomaüs be, as usually interpreted, resolvable into a bribe, the *fall* of Hippomanes's golden fruit seems more evidently to vindicate such interpretation. Jason, whose amours were *ever* subservient to his heroic disposition, could not so readily engage in the contest with this virgin, being as little capable of relishing death, as our modern amoratos, in the cause of a mistress. However, though he lost a wife, he obtained his safety by *walking off*.

She,

She, the fair * legate, on her seat reclin'd
 Its radiance darting round, with haste consign'd,
 Led thro' the portico the warrior prize ;
 The queen glanc'd sidelong her impatient eyes ;
 Soft crimson blushing o'er her velvet cheeks,
 Till placid comfort thus indulgence speaks.

“ Why from our walls so far thy sullen host ?

“ No *man* with iron sceptre rules the coast ;

“ *Such*, lord of Thracia's continental reign,

“ Ploughs the rude soil, and reaps the golden grain ;

“ Free to thy thoughts my faithful voice displays

“ Each storm, that toss'd our horror-glooming days.

“ Ere while my sire his subject realm possess'd,

“ When curs'd ambition spur'd the Thracian breast ;

“ (How, as their lands, their souls oppos'd to ours !)

“ Their fleet collected, with resistless pow'rs

“ Our flocks they ravage, and the virgin spoil

“ Condemn to exile in this distant soil,

“ So Cytherea's counsel sway'd, who fills

“ The measur'd heap of heart-o'erbearing ills.

“ Loos'd their foul hate, and madden'd into rage,

“ Far, far they forc'd the bloom of bridal age.

“ And (shame to worth !) the wretches, as their right

“ Wooe to their arms, their captives of the fight.

“ Long, long we suffer, wishful to control

“ The guilt, too firmly rooted in their soul ;

* Called by the text Iphinœe, the sensibility of Hypsipyle on the first view of Jason is finely touched.

“ Their

“ Their task to double ev’ry weight of woe ;
 “ Ev’n ’mid their inmost domes, the public show,
 “ Each child of wedlock victim of disgrace,
 “ While blushing honors deck the stol’n embrace.
 “ Hence virgins, matrons, widows (fatal scorn !)
 “ Stalk o’er the streets neglected, and forlorn ;
 “ Hence * the fond father (father now no more !)
 “ Seeks not thy peace, lov’d daughter, to restore ;
 “ Beholds the stepdame, nor reverts his view,
 “ Her jealous spite ’gainst innocence renew ;
 “ Hence filial honor slumbers o’er the dart
 “ By insult level’d at a mother’s heart !
 “ Hence not a sister boasts a sister’s love !
 “ The captives’ smiles alone to transport move :
 “ With these sweet partners of domestic joy
 “ In choirs, in feasts, in converse, their employ.
 “ Some Pow’r at last in pity to our dread
 “ O’er All a courage more than female shed ;
 “ Taught us at once, inspir’d by vict’ry’s tide,
 “ To banish from our coasts the Thracian pride ;
 “ Tune them to wisdom’s lore, or give to sweep,
 “ Bless’d with the captive fair, the distant deep.
 “ At once they † question, *what* the lov’d remains
 “ Of infants male ; then seek the Thracian plains

* Mean time the father, (father now no more !)

Dryd. Virg. *Æneid.* x.

† This question is of ancient date in its original. Pharaoh attempted a destruction of Israelitish *male* infants ; which was effectually retorted upon his own people.

“ Cloth’d

“ Cloth’d in eternal snow—but thou increase
“ With us the riches of domestic peace ;
“ To us a willing habitant, here lead
“ Thy *life*, ere while thy *claim* my father’s meed !
“ Nor censure waits the land, whose fertil smiles
“ Bespeak the fairest of *Ægean* isles.

“ Go then ! and bid thy cheerful host attend
“ A voice, that speaks the welcome of a friend !
“ Such guests are suited to our city’s show.”

She ends !—and veils the slaughter of the foe !

To Her the chief ! “ Oh ! lib’ral to our wants,
“ Spontaneous succor whose indulgence grants,
“ Accept my thanks ! my train, oh ! royal maid,
“ Shall court the proffer of thy boon display’d ;
“ My glad return I haste ! be thine the boast
“ Of sov’reign sway, to bless a subject coast !
“ Deem not, the state fastidious I resign !
“ But ah ! the battle’s bloody toils are mine !”

He said, and gently grasp’d her yielding hand ;
Then rises to address his native band.

Fast by his side the virgin-crowds around
In myriads press, and rouse the plausive sound,
Ev’n thro’ the gates ; then smiling sought the shore
Whirl’d by the cars, and spread the lavish store.—
Faithful the warrior points each accent’s grace,
That beams reflected from the royal face ;
Each strain, whose hospitable music greets :
Their bosoms pant to share the lovely seats.

Soft

* Soft Venus woes the subtle god of fire ;
 They feel the thrilling tumults of desire :
 Your wish, ye pair celestial, *man* restor'd,
 To distant ages happier Lemnos' *lord*.
 To the bright palace Jason speeds his way ;
 The host, at will, irregularly stray,
 None absent, but Alcides ; at his side
 Frown'd the stern few, lov'd Argo all their pride !
 Around, loud pleasure to th' *invited* throng
 Yields the rich feast, and trills the rapt'rous song ;
 In od'rous volumes luscious incense tow'rs,
 Your altars smoke, ye everlasting Pow'rs ;
 Thine chief, oh ! god of flame, and, Venus, thine !
 Soft music cheers, and victims load the shrine.—
 From day to day the ling'ring lovers toy,
 And still had trod the silken round of joy,
 But stern Alcides from th' entrancing fair,
 Thus boldly chiding, wins the warriors' care.
 “ Flush'd with your country's blood the gen'rous vein,
 “ Each native beauty can your souls disdain ?
 “ Will alien wedlock *grace* the wand'rer's toil,
 “ Here *fix'd* † the peasant slaves of Lemnos' soil ?
 “ How

* This line evinces the genuine construction of Lemnos considered as the place dedicated to Vulcan, *merely* on the idea of Grecian mythology ; for the origin of this deity lies in more profound antiquity. Lemnos, from its supply of iron, was a peculiar object of heroism:

† *Λιπαύειν* in the original, applied to *ἀποσιν*, strictly intimates a soil, which, from its extreme poverty, necessarily requires

“ How blur’d the fading ray of glory’s charms,
 “ Thus fetter’d virtue in a stranger’s arms !
 “ What god will listen, while our pray’rs increase,
 “ Pray’rs for the triumph of yon golden fleece ?
 “ Retire we to our homes ! leave (rich delight !)
 “ ‡ His day to riot, and to lust his night,
 “ Till Lemnos vaunt the loves’ prolific shame ;
 “ Thus shall he reap the laurel’d wreath of fame !”
 So sneer’d the censor ! fearful of reply
 Not one faint voice was heard, or rais’d an eye !
 All from the council rush, ingenuous haste !
 Their step, appriz’d, th’ enamor’d Lemnians trac’d,
 As wanton bees, when vernal treasures blow,
 Lend their soft murmurs to the lily’s snow,
 Far from the cavern’d hive their chorus lead,
 And wake to industry the dewy mead ;
 Cheer’d by each flow’r, from sweet to sweet they wing :
 So pour the Lemnians, as the warriors spring.
 Their arms embracing, as their voice laments,
 Each all her wretchedness of anguish vents ;
 The gods with ecstasy their vows implore,
 To speed the chiefs’ return to Lemnos’ shore.

a superior exertion of husbandry to its cultivation. From such construction, the degraded condition of the Argonauts, if established at Lemnos, is more forcibly expressed.

‡ There is a sovereign portion of contempt in the omission of Jason’s name, and of his situation as chief of the adventurers.

The

The same thy pious zeal, thou *royal* breast !
 Snatch'd to her own the warrior's hand *she* prefs'd ;
 Tears, for the man *she* loves, burst from her eyes :
 " Hero, farewell ! and may the fleecy prize
 " (Ye pow'rs, himself be safe ; and safe his host !)
 " Snatch'd to the † *tyrant king* its conqueror boast !
 " Joy to thy wishes, to thy will success !
 " Thy smile the sceptre of my father bless,
 " If once, while glory waits thy fair return,
 " If once again thy heart for Lemnos burn !—
 " True ! other cities myriad hosts may yield !
 " Yet rather may'st thou wish our Lemnian field !
 " This the bless'd presage of my soul ! for thee,
 " Oh ! chief, where'er thou art, remember me !
 " Yet speak ! what mandate shall my cares employ ?
 " Perhaps ‡ some infant pledge may crown our joy !" —
 Thus, much-admiring Jason ! " May the pow'rs,
 " And fate propitious gild the troubled hours !
 " But thou may'st ' higher deem' of *Jason's* mind,
 " *His* the first hope, by Pelias' grace resign'd,
 " *His* dear dear native earth, releas'd from toil ;
 " Should billowy frowns forbid the Grecian soil.

† Pelias.

‡ Si quis mihi parvulus aulâ
 Luferit Æneas ! Virgil.

Is evidently borrowed from this source ; the simplicity of the Greek and the artful conduct of the Roman are a national contrast. See Crit. Essays, p. 215, 12mo. Ridley, 1770, where an attempt is made by the editor to justify the latter.

“ If thine a son to soothe the mother’s care,
 “ His youth’s calm morning breathe Jolcos’ air ;
 “ Well may his smiles a parent’s look engage,
 “ If his to visit their last dregs of age !
 “ Beneath no tyrants’ roof his curse to moan,
 “ The faithful subject hail him to his own !”
 He ends ! and climbs, the foremost, Argo’s side ;
 The rest impatient rush to glory’s tide ;
 Rang’d in their seats they grasp the willing oar,
 Unchain’d each cable from the rocky shore :
 At once the waves the *stubborn* fir obey ;
 And rescu’d valor wings the liquid way.—
 Now ev’ning shades prevail ! at Orpheus’ nod
 Electra’s surge their anchor’d vessel rod ;
 * *Th’ initiate* host a *sacred* lesson awes.
 Inviolable to keep religion’s laws ;

Secure

* Electra, daughter of Atlas, seems to have instituted these religious ceremonies to the honor of Ceres, or Proserpine ; such rites are recorded by history to have been devoted alike to mother and daughter. From the exceeding caution of the poet as to silence on their subject, and from the personages (*Dî* or *Deæ incolæ*) some magical operations may have constituted these offerings of enthusiasm, dedicated to the manes of the dead ; Samothrace, like its neighbour Lemnos, and the contiguous isles, was the residence of barbarism, and therefore the rank nursery of superstition. Thus far we may conclude from the description of them in Apollonius at the period to which he alludes. The Grecians are well known to have copied such mysterious vagaries from Egyptian originals, which I therefore presume to have been funereal tributes ; but what the mysteries themselves were, as the poets pro-

Secure thro' life, as rolling o'er the deep,
 No guilt to varnish, and no wreck to weep !
 Thou, silence, check the theme ! ye moments, hail,
 That bless a purer isle ! ye pow'rs, who veil
 The solemn mist'ries in impervious night !
 Truths, by the Muse ne'er blazing to the sight !—
 Loud dash the oars, and urge their labor'd force
 Wide o'er the dark-brow'd ocean's distant course ;

pronounced it criminal to paint them, so were they from the strict injunctions to their select votaries, distinguished by inviolable secrecy. A state after death, the wish of which is inherent in human nature, has given rise to most savage sacrifices in the earliest idolaters interspersed throughout the world, or to a most whimsical fullness of uninterrupted *silence*, as represented in the delineations of more recent voyagers. That human immolations were consecrated to Ceres, is familiarly laid before us by the pens of antiquity ; this must have been the consequence of inveterate barbarism ! and hence may have sprung the fable of Proserpine's (her daughter's) queenship in the regions of the dead. These immolations might have owed their birth to the nature of those benefits, the gifts of Ceres, to mankind. To the fuller enjoyment of her benefits by man, the use of beasts to convey the produce of the earth into secure repositories, as they were in the first instance employed to bring the land itself into a condition of fertility, was essentially requisite. To offer up these beasts, as victims to the goddess of plenty, had been little less than to obstruct her diffusion of its blessings ; and, as man was supported by her benign interposition through life, it was no wonder, that the untutored rambles of the mind should urge the propriety of his submission to the more perfect veneration of his benefactress, even to their death.

Here frown the chilling frosts o'er Thracia's band ;
 Opposing Imbrus spreads her onward land ;
 When fainter Phœbus smiles a parting beam,
 They mark thee deep-projecting to the stream,
 Scarce *not* an isle, fair Chersonese, thy plain ;
 —Hark ! sudden Auster leads the blustering train !
 The swelling canvas groans beneath the blast ;
 Swift to thy strait, stern Hellespont, they pass'd,
 Where farther *Ocean* heaves ; when dawns the day,
 Thro' This up-borne they plough their rapid way ;
 Night low'rs her brow, thro' that in Rhæta's arms
 They gaze o'er Ida's neighborhood of charms *.
 Thy realm they leave, oh ! Dardanus, and greet
 The soft Abydos, and Percota's seat ;
 Th' Abarnian coast, where sands innum'rous shine ;
 Nor ling'ring wooe the circling scenes divine †.
 Ere night the bark wide-toss'd, a various toil,
 Heeds not the eddyng whirl-pool's giddy boil.

* The literal construction runs : they entered the straits of the Hellespont.. The sea at one entrance whereof they quitted in the morning, and at night sailed through the *other*, and got towards the shore of Rhætia ; having the land of Ida on the right.

† Pityæa is here intended by the original ; this city afterwards took the name of Lampſacus. It was situated in the vicinity of Troy, and boasts a characteristic fertility. The Greek adventurers we may observe to have now passed from Europe to Asia.

An

An isle there stands, whose hight o'er-rules the main,
 Stretch'd to the wave, nor far from Phrygia's plain;
 There Isthmus' steep, low-bending to the vale,
 Echoes the continent's historic tale;
 Isthmus, whose shores a two-fold entrance spread
 Fast by the calm *Æsepus*' silver bed,
 Where *Arctos*' mountain tow'rs *belov'd of fame*,
 Whose cloud-wrap'd brow a race of *giants* claim.
Theirs sullen insult, fierceness uncontrol'd!
 Unwieldy forms, portentous to behold!
 Six stubborn hands, with talons arm'd, depend;
 Two, where the shoulders' brawny muscles bend;
 The rest, below, arrang'd in *grizly pride*,
 Add the rude horrors of each brazen *side* *.

O'er

* I will not assert that these fabrics are positively borrowed from our scriptural Goliath; but we may reflect, that some excrescencies of nature abounded in the latter. Let us hear, however, the character of these savages of Grecian enthusiasm from our author's scholiast, who acquaints us in his discussion of the word *γνῆνεις*, that they fought against Hercules, according to Herodorus, and that they inhabited the island Cyzicus. In these monsters we may find a striking resemblance with the persons and characters of the Philistines; and in many other instances it is remarkable, that the perversion of the holy writings by heathen imagination is more closely copied from those outlines, than the fanciful taste of infidelity has usually thought proper to admit; and where the accounts are perverted, the alteration never fails to produce an argument in favor of the *true religion*; though such fantastic pictures are exhibited in the *profane*, that it loses sight of every remotest idea annexed to *any religion*.

O'er Isthmus' murmurs, and its circling fields,
 * More human warriors rear their lordly shields,
 Great Æneus' offspring sway'd the subject earth,
 Thy daughter, fond Euforus, crown'd his birth :
 Their dread no *giants terrible* of ire ;
 Thou pow'r of ocean, check'st the *menac'd* fire.
 Thee their high source the hosts of Isthmus know !—
 Here *Argo's* anchor drops ; while keener blow
 The Thracian gales ; and here, oh ! beauteous port,
 Thy smiles the wand'ers to its shelter court ;
 The *stone* its fetter, such was Tiphys' mind,
 Yields to the bark, the warrior train resign'd
 To soft Artacia's fount ; there cautious thought
 Of firm resisting weight a *larger* sought ;
 The *last* in future hours Ionia's race,
 Aw'd by thy oracle's unerring grace,
 Great orb of day, (thou, goddess, claim'st thy *right*)
 Fix'd, where the † fane Jasonian tow'rs to fight.—

The giants of both representations are alike infamous for a spirit of oppression, from their conscious superiority of strength ; and for that of impiety, from a forwardness to attribute every exertion to their own abilities, defiant of the deity, from whom they proceeded in the scriptural truth of representation, and of the multiplex idols of polytheism, when we argue from the fallacy of heathenism.

* The Doliones in the text ; inhabitants of the country contiguous to the Chersonesus.

† The temple of Minerva, erected to that goddess by the Argonautic chief.

The

The crowd, conducted by their sov'reign's hand,
Enquire the bark, that rod the native strand,
What country triumph'd in the vent'rous host ;
Then *welcome* points her hospitable coast.
‡ Their wish, that issuing on in oary state
The faithful halbers reach'd the city-gate ;
There to the god, whose fav'ring smiles attend,
When sea-worn mariners to shore descend,
They rear the votive shrine ; each bosom's care
Fast by the rolling surge the ritual pray'r.
The monarch pour'd the sparkling sweets of wine ;
Nor grudg'd his fleecy flock, or lowing kine ;
Forewarned a royal gentleness to prove
By each endearing mark of social love.
' Such be the stranger's lot, whose course from far
' Thy succor sues ! but heed the voice of war !'
Scarce streak'd his manhood with the rising dawn,
No infants smile, best jewels of a crown ;
No pangs maternal yet the bride oppress'd,
Fair Clite, spotless partner of his breast ;
Merops, thy joy the lovely tressed maid,
Her splendid treasures with her charms display'd,
The royal suitor from her guardian home
Bore to the honors of his neighb'ring dome.
At virtue's call awhile the sweets of life,
The placid converse of a soothing wife ;

‡ This is applied to the Argonauts.

Kind he suspends, unconscious of a fear,
 And fills the festal board with social cheer.
 Mutual th' enquiry flows ; “ Whence, heroes, spring
 “ These toils of ocean ? whence, *thou sullen king,*
 “ Those wild’ring *mandates ?*” kindling in return
 To know the wide extended shores they burn ;
 Though Æneus’ offspring ope the curious lore,
 Their wish insatiate still, they pant for more.
 Aurora wakes ; they climb the mountain’s side,
 And ocean’s length of winding space descry’d ;
 The rest the vessel from her billowy port
 Launch, nor forsake so late their *lov’d resort,*
 Till from their Jason nam’d the vent’rous course.—
 Loud clam’ring from the beach with headlong force
 Thy pass the race of giants, Clytus, block ;
 Clos’d as the huntsman’s lair ; the chain, a rock.—
 Meanwhile Alcides, thoughtless of the bark,
 Whirls the keen points, that err not from their mark,
 Wing’d from the sounding bow ; a youthful train
 Attendant, many a monster strews the plain ;
 The sons of horror from the tow’ring coast
 Heave the rent stone’s rude fragment ; *ruthless host,*
 Indignant Juno nurs’d your cradled might,
 And rous’d portentous to th’ Herculean fight.
 * The *rest* advancing with avenging ire,
 Ere to the heights the giant steps aspire,

* From Mount Dindymus.

Auxiliar spring, Alcides flames in arms ;
Forth fly the whizzing darts, the spear's alarms :
Death's iron footstep treads destruction's round ;
Each length enormous thunders to the ground.
As when the woodman fells a lordly oak,
Each branch dismembered by the sweepy stroke,
The prostrate forest, hurry'd to the tide,
Opes to the wedge, that shakes its yielding pride ;
Thus the huge corse, a confusion wild,
O'er the chok'd confines of the port are pil'd.
Sunk in the briny surge the head, the breast,
Their feet, above, the verdant margin press'd ;
Or while the sands reveal the breast, the head,
Their feet lay bury'd in the wat'ry bed :
Alike to fishes, and to birds a prey.
—Not thus forgot the terrors of the day,
The victor sleeps ! He marks the prosp'rous gale,
Bends the stout cable, and renews the sail —
To Phœbus' beam expands the canvas' force ;
When hovers Night, the breeze's changeling course
Leads *adverse* on the stormy train of clouds ;
Wide erring from the track the *whistling* throwds.
Again their view the genial beach, they lov'd,
Through night the host their late asylum prov'd ;
Ev'n now of sacred name the rock renown'd,
Firm to whose side the halser's grasp they bound.

Yet

Yet wander'd forth the step's uncertain care ;
 Unknown the country, and its station where ;
 Nor knew the native train, to shades resigned,
 The friend returned ; suspicions crowd the mind ;
 Unhappy thought ! ' the stern Macrenian band
 ' Borne on Pelasgia's fleet invade the strand !'
 " Arms, arms," the cry ! at once they rush to arms ;
 Around, they swell the tempest of alarms ;
 Spear clash'd with spear, and shield encumber'd shield :
 With mutual fury burns th' embattled field.

(Such thro' the wither'd shrubs th' impetuous fire !)

Despair in tumult spreads the native ire.

Nor thine, oh ! son of Æneus, crush'd in fight,

The dome's rich splendor, or the soft delight

Of spousal love ! how vain thy menac'd dart !

Unnerring Jason strikes thee to the heart.

The breast's strong bone gapes to his thirsty spear ;

Clos'd on the barren sands thy day's career ;

Death gives the stroke, no human wish may fly ;

Heav'd o'er the dead ramparts on ramparts lie

Impassable ! oh ! hard to meet thy doom,

Thyself and comrades pris'ners of the tomb,

From those ye little fear'd ! thy victor hour,

Alcides, levels * two ! Acastus' pow'r

Its

* The original recording an accurate *return of dead and wounded* specifies, that Hercules destroyed two adversaries, Telecles and Megabrontes ; the latter a name of broader sound,

Its victim knows ; thine, Peleus, two-fold fame !
 Nor bloodless, Telamon, thy jav'lin's aim.
One hero Idas, *one* bold Clytius flew ;
 The twins of Tind'rus, each his man pursue.
 Ænides crush'd Itymoneus the brave ;
 Nor all the honors of his country save,
 Friend to the warriors of the well fought field,
 That dauntless *arm*, the standard's guardian shield.

found, which would confer celebrity upon a *German* campaign of desolation. Acastus was contented with his man, 'this single arm to thine;' the man was Sphrodis. Peleus mastered Zelys and Gephyris; and Telamon slew Basilæus. The more the present uncircumstantial list of Grecian achievements is contemplated, the more we may reflect upon Virgil, as an intentional copyist of Apollonius; intentional, probably, that he might more effectually induce the regard of his reader from that more animated, and less imitable line (less imitable without that servility, which the Mantuan esteemed unbecoming and disgraceful!) pointed out by Homer in his various dances of death, delineated through the Iliad. The truth is, that the Rhodian calmness of scenery was better disposed to the inclination and temper of Virgil, than the more active and boisterous representations, so adapted to the times, and, almost a necessary consequence, to the genius of the Mæonian muse. The residue of murderous scenery runs literally thus; *Idas killed Prometheus; Clythius* flew Hyacinthus; the twin-brothers destroyed Megallosocas and Phlogius; and, to finish the *unmutilated* Gazette, Ænides, *by whom* Itymoneus had already perished, devoted Artaces, the standard-bearer. Such is the close of this picture of catastrophes, taken from the journals of a Grecian slaughter-house !

See !

See ! others crouch, pale trembling to the foe,
 As doves, when threats the hawk's descending blow :
 Wide thro' the city mingled tumults burn,
 And all the horrors of the war return.
 When dawn awakes, they mark destruction's spoil,
 Each mourns th' irreparable scene of toil ;
 O'er Minyas' heroes silent anguish reigns,
 Fixed on the youthful monarch's drear remains,
 Roll'd in the dust, and reeking with his gore,
 Three days they sigh'd, they wept, their tresses tore,
 Leagu'd with the native hosts ; a measur'd round
 Incompass'd *twice*, they rear the sacred mound ;
 With clank of brazen arms the rites command,
 And (such the laws !) inspire the dauntless band
 On valor's field the votive games to try :
 The turf still heaves, and claims a future sigh !—
 Nor long the bride *, of all she lov'd bereft,
 Felt to her hours one ray of comfort left,
 † A deeper channel op'd for sorrow's tide,
 Fast to her neck the fatal noose she ty'd.

Each

* Of all I valu'd, all I lov'd bereft,
 Say, has my soul this little comfort left ?

Dodd. Coll. of Poems, vol. i.

† ————— whose cheek bestrew'd with roses know
 No channel for the tide of tears.

Mr. Mason's Ode to Melancholy.

This is an expression exquisitely poetical.

The Jones, successors to the Doliones, or, perhaps, a colony of emigrants intermixed with the ancient inhabitants of Dolionia,

Each wood-nymph, echo to the notes of woe,
 Pours the sad tribute's consecrating flow ;
 Chang'd to a silver fount the tears declare
 Thy name, illustrious victim of despair.
 Oh ! day of clouds, by low'ring Jove display'd,
 That frown'd with horror o'er the Dolian maid,
 O'er Dolian swains ; no scantier meal's relief !
 So long the period of unbounded grief,
 The busy duties of the mill forgot :
 Food *unprepar'd* life's health destroying lot !
 Thence, each revolving year, with pious state
 When custom'd off 'rings mix the festal cate,
 The * myriad habitants, nutritious hour,
 Yield to the public mill the gran'ry's humbler show'r.
Twelve

Dolionia, the capital of which in those less early times was called Cyzicus, from the king of the place slain by Jason. Justice may seem to have required a more sparing revenge against the person of this king, whom we naturally could have wished to save, as a proper recompence of that benevolent disposition, by which he was influenced in his earliest intercourse with these strangers ; particularly as no violation of hospitality could be imputed to the king and his people, who apprehended not the return of the Argonauts, as the latter, on their part, knew not, in whose dominions they had landed ; but the poet to appearance adopted this conduct to introduce the mythological metamorphosis, with which the adventure concludes.

* This custom of the Dolopians to bring their bran to, and bake their bread so composed in the public mills, seems not only to have arisen from an order given them to celebrate the anniversary of the melancholy event above described ; but
like-

Twelve days, twelve nights, the blacken'd *sky* deforms,
Foe to their course, old ocean with its storms ;

The

likewise from the political motive, which occasioned them to bear continually in mind the general *distress* experienced from that catastrophe ; and thereby to prevent its repetition by a similar supineness of public attention. Upon the unhappy, and in our eyes, dishonorable exit of the queen, it may not be inconsistent to remark, that a close of life, wrested by suicide from the hand of nature, was rather complimented as an instance of distinguished resolution by the ancients ; superior characters, sovereigns, patriots, and philosophers, being more usually represented to have indulged it. Indeed, the act of suicide was, in the *female line*, limited to the noose. The chaste Virgil has exhibited two examples, which might easily have been altered to other modes of death, more unexceptionable in our refined ideas. That suicide in general should be by no means reprobated among heathens is no matter of surprize. Every stage of life was an indulgence of some tumultuous, or disorderly passion. Government was little more than licensed anarchy, patriotism than sedition, and philosophy than ostentation. Reason must have been an uncertain clue through such a labyrinth of error ; and for religion, they had none, that merited the title.

But what (to speak the truth !) was their extravagant enthusiasm for war, by them pronounced heroism, but a spirit of suicide in disguise ; an ambition either to execute destruction upon others, or to bring it upon themselves. Predestination is a leading principle of pagan conduct, established among nations, whose governments are founded upon martial barbarism. From Paganism to Mahommedism we find it to be the case. One particular remains to be considered ; Virgil's Dido destroys herself through disappointment ; too generally experienced by mankind from the prevalence of ungoverned passion. Amata is seized with frenzy before she turns suicide. But the queen in Apollonius seems actuated by no such violence.

The night descends ! soft slumber o'er the breast
Of ev'ry warrior sheds the dew of rest ;

Stretch'd

These actions were not always produced by the more boisterous efforts of distraction ; they are as frequently the result of seemingly sedate despair ; whose silence is the eloquence of a suffering heart. The conduct of the last *virtuous* delinquent (if so favorable an epithet may be allowed !) reminds us of the savage custom, which requires the spontaneous sacrifice of a wife at the grave of her deceased husband ; as if adopted by western, no less than eastern regions †.

When we more minutely consider the close of life affixed by the Greek and the Roman his copyist to their respective *heroines*, the occasion of *such* catastrophe may be deduced from the historical ideas of the *two* poets. Virgil may be more directly ascertained to have intentionally represented the suicide of Dido and Amata, in a light dishonorable to the mode of death, which they selected. The first was a Carthaginian ; her *descendants* had been, even to the remembrance of the poet's days, which felt for *their* triumphs over Roman valor, scourges of his country. ' The Pontifical Books,' as Servius acquaints us, ' denied burial to those who had been ' guilty of suicide ; ' a certain proof of its enormity in the opinion of Romans. ' Cassius,' that excellent critic continues, ' represents Tarquin the Proud, when, in consequence of his ' compelling the people to work at the public drains, many instances occurred of their hanging themselves, to have ordered

† As a contrast to such inglorious practices, the reader is recommended to the resolute patience under compelled self-banishment, described with such pathetic elegance by a late deceased writer of peculiar sensibility : whole families are pictured upon the point of leaving for ever their native country. The husbands close the melancholy train

' In all the decent majesty of grief.'

Deserted Village.

A composition more distinguished by poetry, than derived from truth.

K

' their

Stretch'd o'er the couch they lay ; *thy* fix'd employ
 With him, Acastus, a fond father's joy,
 * To guard the host's repose ! to sudden view
 O'er Jason's radiant head the Halcyon flew ;
 Well-omen'd augur of the shriller strain,
 Who speak'st th' opposing wind's suspended reign ;

* their bodies to be fixed to *a cross* ; the most ignominious form
 * of execution, as we well know from a far more valuable au-
 * thority, in practice among the Romans of less early days.*
 * Then,' concludes Cassius, ' was it *first* esteemed shameful to
 * commit suicide.' He means in course, among the Romans.

* *Nodum informis Lethi trabe nectit ab altâ,*
 is the expression of Virgil upon the death of Amata, mother
 of Latinus, whose dominions Æneas is recorded to have en-
 tered (in defiance, oh ! Roman, of all laws sacred to huma-
 nity, but these were not to be confronted with the urgent
 laws of policy !) and to have murdered his subjects with his
betrothed son-in-law, for the purpose of espousing the daugh-
 ter of 'the good old king.' This family having been descendents
 of Saturn, the fabled inhabitants of Italy in very ancient days,
 an hatred of them was necessarily agreeable to a Roman poet,
 who not capable of erasing the *prior establishment* from the me-
 mory of his countrymen was contented to relate an alliance
 of the latter with the former inhabitants of that region by a
 marriage of a *Trojan*, the poetical source of the Roman line,
 with the daughter of a Latian king. May it not, however
 unable we are, at this distant period, to deduce the historical
fact, be probable, that a stigma was designed to the character
 of the Dolopian *relict*, by the death, which he attributes *her*
 to have urged upon *herself* ? The Dolopians might nearly,
 towards the days of our Grecian bard, have, in some manner,
 incur'd the resentment of his country. We know, however,
 that the suicide of Cato was applauded by the Romans ; by
 those of his own disconsolate party, no doubt ; but whether by
 those of the prevailing despotism, and its adherents, may be
 greatly questioned.

* Mopsus, son of Ampsycus.

Pro-

Prophetic Mopsus caught the fav'ring lore,
 And hail'd the social bird, that wooes the shore.
 Again the * goddess urg'd the *feather'd* haste
 Full on the vessel's head sublimely *plac'd*,
 When thus, oh ! chief, whose couch the softer fleece,
 The seer exhorting bad thy slumbers cease.

“ Seek, child of Æson, seek the hallow'd shrine

“ Of her, dread mother of the pow'rs divine,

“ Where from her throne she views the cloud-cap'd

“ brow

“ Of shaggy Dindymus ; be hers, thy vow !

“ The roaring blasts shall sink ; the note I hear

“ Of † Halcyon blest'd, 'tis music to my ear !

Perch'd

* Minerva in the text commissioned the same bird to appear publicly before the Argonauts yet a second time.

† The Halcyon is here introduced with most poetical elegance, as a fore-runner of days more serene, and of a more prosperous voyage, than the late appearance of events seemed to promise ; which Cybele from her superiority of control over the temper of the deities divided into factions, to complete the machinery of an heroic poem, is with consistent solemnity exhibited as a confirmation of the favorable omen offered by the Halcyon. I cannot deny myself the satisfaction of submitting the sentiments of the enthusiastic Cowley in his picture of this bird upon the subject of tranquillity. The whole stanza is sensibility itself—the poetry of the heart.

Sleep is a god too proud to wait in palaces,

And yet so humble too, as not to scorn

The meanest country cottages ;

His poppy grows among the corn.

The Halcyon sleep will never build his nest

In any stormy breast ;

“ Perch’d on the warrior’s head, while wrap’d in sleep,
 “ Herald of good she issues from the deep.
 “ Parent of all ! whose genial arms embrace,
 “ *Crown’d* with thy smiles *earth*, air, and ocean’s space,
 “ Fill the drear realms of everlasting shade,
 “ And huge Olympus’ radiant seats pervade,
 “ When from the mountain-hights thy step ascends,
 “ Saturnian Jove with filial duty bends ;
 “ Thy looks of awe th’ assembled godheads prove,
 “ Alike thy claim their rev’rence, and their love.”
 He spake ! the chief’s inkindled raptures hail
 (His couch forsaking !) the celestial tale ;
 Your speed arous’d, associate host, he greets ;
 His voice the truths of prophecy repeats.
 Fresh from the stall the lowing kine were led
 (The youths, their drivers !) to the mountain’s head ;
 Loos’d from their sacred rock their halbers’ force ;
 To Thracia’s haven others ply their course ;
 Spring from the bark, and press’d the fost’ring strand,
 Resign the vessel to th’ associate band.—
 At once the distant hights, *th’ extremer* skies
 Of Thrace, as *circling* views, salute their eyes ;
 Thy darkling mouth, huge Bosphorus ; thy pride,
 Mysia sublime ; Æsepus’ billowy tide,

’Tis not enough, that he can find
 Clouds and darkness in the mind ;
 Darkness but half his work will do,
 ’Tis not enough, he must find quiet too.

Hor. B. III. Od. 1. Imitated.

That

That marks th' opposing coast, Nepeïa's soil,
 And ‡ neighb'ring city greet the sons of toil.
 Nurs'd in the woods, the growth of with'ring years,
A vine its solid stem majestic rears,
 It feels the axe's weight ; a *sacred* scene,
 Stands the *memorial* of the mountain's queen ;
 When Argus' skill th' adorning polish shed,
 Its seat the savage promontory's head ;
Screen'd by the beech, whose tow'ring hights extend,
 While deep in earth its wayward roots descend.
 On humbler stone they fix their altar's base,
 The oak's rich foilage weaves its circling grace,
 Then pious wooe the sacrifice's care ;
 Th' eternal mother lifts the votive pray'r,
Her native Phrygia's tutelary pow'r ;
 And yours, ye * twins, the tribute's closing show'r !—
 Ye sole associates of a mother's state ; †
 Sole of your train, and arbiters of fate, For

‡ This city is Adraſtæa, as represented by Apollonius.

* Titias and Cyllenus.

† The ſcholiaſt treats us with the following circumſtances concerning the Idæi Daſtyli, of whom Titias and Cyllenus were the more immediate attendants upon, and associates with Rhea; and ſacrifices were *at the ſame time* offered by the Milesians to the three Calliſtratus in his work concerning Heraclea calls Titias a native, fabled by ſome to have been child of Jupiter; by others the elder ſon of Mariandanus the Cimmerian. The former ſeem to lay a ſuperior claim to credit, for Titias, to reconcile his receiving adoration jointly with the mother of the gods, muſt have been concluded to have owed his deſcent to a *Deity*: by him the reputation, and proſperity of his country were increaſed. The Idæi Daſtyli were fifty-fix, and

For such your boast, in Cretaz Ida born,
 When in the dark Dictæan cave forlorn
 The nymph her load releas'd ; each anxious hand
 Grasp'd 'mid her throes Æaxis' favor'd land *.
 Vows to the goddess burst from Jason's soul,
 † Of winds, and waves each menace to control ;
 The rich libation crowns the sacred fire,
 Enthusiast youths (so Orpheus' smiles inspire !)
 Frisk to the ‡ measur'd notes, and dance in arms,
 Shields urg'd on falchions clash the wide alarms ;
Ungrateful

possessed as many virtues ; they were skilled in pharmacy, and workers in metallic substances. The occasion of their appellation seems from Apollonius to have been the *fabled exertion* of the mother of Titias, and of his companion in the agony of child-birth. The whole is a romance complimentary of ancient Crete, that favorite of Grecian mythology, and birth-place of Jupiter himself.

* The picture of this nymph (Anchiale) seems expressive of her extreme anxiety, from her clasping, as it were, the region of Oeāxis with both her hands, to secrete herself in that particular spot ; a custom usually adopted, according to the scholiast, by those women, who were brought (illegitimately in our comprehension, not ingloriously on the heathen idea) into the condition of child-bearing, when they removed themselves, or were removed by some lascivious divinity, the author of their dishonor, to a retired situation, at a distance from their native country.

† In the original word ἐγχεῖας (for as the text usually has run ἐγχελας 'vix lexicis reperiam') I would comprehend the several surrounding difficulties, which this supplication of our Argonautic chief was designed to deprecate, not merely the tempests, over which she may however be concluded to have possessed supreme authority.

‡ The dance intimated in the text seems to have been the
Pyr-

Ungrateful tumult loads the troubled sky,
 Still, still re echoing to the Dolian sigh:
 The Phrygians *hence* propitious Rhea greet,
 With cimbals tink'ling to the drum's dead beat.—
 The solemn rites, dread goddess, soothe thy breast;
 Auspicious omens well thy smile attest;
 Each laughing tree expands its fruitful load,
 Spontaneous meads with vernal flowrets glow'd;
 The beast forsakes the thicket's midnight den,
 And tracks with joy the social haunts of men;
 Her fertile wonders yet the goddess shows;
 O'er Dindymus' proud height no streamlet flows;
 Lo! from its brow, a thirsty waste no more,
 Bursts undiminish'd the mæand'ring store!
 Ere long the native hosts the truth proclaim,
 And grace the living fount with Jason's name. ||

On

Pyrrhic dance; an essential concomitant of religious ceremonies in ancient periods, as far as heathen institutions are concerned; a proof that not even the pastimes, which pass with established nations of modern refinement for recreations necessary to unbend the mind from serious pursuits, were originally such among idolatrous nations, wherein every object, as in Egypt, wore a religious aspect.

|| This description is a counterpart of those, by which other poets express the history of the golden age; but the golden age is itself borrowed from a higher, and far more valuable source than that of heathenism. I mean not to infer that this age is positively intended by the poet's representation; yet as we may gather some material reflections from the power,

On *Arctos*' steep the festal board they raise ;
 The choral song awakes to *Rhea*'s praise.
 The tempests sink to rest ; *Aurora*'s smile
 Bids the firm rowers quit the *Dolian* isle ;
 The generous hosts a rival zeal display,
 Zeal, who the last resigns the labor'd day.
 Serenely bright th' ætherial softness reigns ;
 Scarce waves the placid surge o'er ocean's plains ;
 Cheer'd by the lovely scene redoubled force
 Drives the wing'd vessel's animated course ;
 How baffled, as it skims the watery waste,
 Neptune, thy pinion-footed courfers' haste !
 Swell'd by the roaring blast the billows heave ;
 Who proudly rode beneath the star of eve
 The glassy deep, their stubborn toil suspend.
 —While yet their arms each forceful oar extend,
 With struggling hand uprear'd *Alcides* stood,
 And shakes firm *Argo*'s well-compacted wood.

Now far-spread *Myfia* feasts their longing sight ;
 Beyond *Ægeon*'s monumental hight,
 Beyond the river's neighb'ring mouth they bore,
 Gazing the scenes intent from *Phrygia*'s shore.

which is in the present passage affixed to *Cybele*, parent of the false gods, when compared with those occasional instances of preternatural exertions, displayed in the scriptural evidences by the one true God, it surely may not with candor be alleged, that the derivation of the profane from the sacred exhibition is improperly adapted to the poetical landscape of *Apollo-nius*.

The

The hero yet divides the furrow'd wave ;
 The trait'rous oar bursts short ; a part to save,
 He grasps with either hand the fragment's size,
 And falls oblique ; the rest remains a prize
 To Ocean's reflux tide ; in silence round
 He scoul'd, and once from toil a respite found *.

'Twas at the hour, when joyful to their home †
 From work the delver, and the ploughman roam ;
 Low at the threshold, anxious for a meal,
 Weak with fatigue each half-descends to kneel.
 Parch'd with the dust the hard-worn hand he fees,
 And loaths the hunger, he can ne'er appease :
 'Twas at this hour, Ciania's *tow'ring* walls
 Girt by the mountain from whose bosom falls
 Thy stream, fair Cios, where thou woo'st the main,
 View'd and receiv'd with hospitable strain

* There is something of a comic spirit in this picture of disappointed Hercules ; who may be supposed to have brook'd even the slightest situation of discredit, as little as that of involuntary quiet. His fall must have been equal in his idea to a defeat. I cannot conclude Virgil to have been altogether as successful in the farcical exhibition of the harmless Menætes, who certainly supplied jocularities to the spectators at too unreasonable an expence.

† This rural picture of humble poverty, though intendedly apposite to the ensuing description of the Argonauts, evidently possesses rather a *less direct* resemblance. The supply of the *heroes* by the Mysians with every provision *they* could with may not be congenial with the situation of the peasants in the text. But the representation of the latter is truly characteristic.

The

The way-worne warrior, and of aspect bland
 Each smiling native leads a ready hand ;
 Their ample stores, the stores of comfort thin :
 Smokes the huge ox, and flows the lavish wine,
 The rest the tree's dismember'd branch display'd,
 And grasp the leafy honors of the shade ;
 Strew'd in a softer heap the copious load,
 The rustal couch a festal quiet show'd ;
 Wide they diffuse the consecrating flame,
 Fill the rich bowl, and social cheer proclaim.

Now peeps the dim-ey'd harbinger of night,
 And fav'ring Phœbus hails the genial rite,
 Each warrior calls the lib'ral treat to prove ;
Alcides sought the covert of the grove,
 To frame the solid oar ; a beech to view,
 Rare was the foliage and the branches few,
 Inviting rose ; the poplar * *never dry,*
 Thus broad in bulk, and thus in forehead high !
 On earth with arrows fraught the quiver's pride
 Plac'd with his bow, and lion's cumb'rous hide,
 Burst by the brazen club the roots resound ;
 He grasps the *trunk* deep-bury'd in the ground,
 Matchless of nerve ; *its bulk in 'sever'd sort'*
 (Wide-fix'd of foot) his shoulders firm support ;

* Spenser's Fairy Queen, b. i. c. i. st. 8. The epithet, here attributed to the poplar, is not particularly authorized by Apollonius ; it has been adopted by a writer, whose descriptive talents are not those for which he is least esteemed. Our poet's epithet is 'procera.'

Prone to his task, tenacious of his hold
 Hewrests it; round, earth's stubborn entrails roll'd.—
 As when, impetuous o'er the boiling deep
 The grim Orion pours destruction's sweep,
 The joints, the cables, and th' associate mast,
 One wreck, are whirl'd before the wintry blast;
 Alcides, such thy might! he wields the dart,
 Bow, club, and hide; impatient to depart.
 Far from the train with brazen vase the boy
 Explores the silver fount with *faithful* joy;
 The lucid stream, the genial meal his care,
 Plac'd for his lord's return in order fair.
 Attention's office great Alcides taught,
 First from a *father's* arms the infant brought,
 Pierc'd 'mid Dryopian plains by matchless might:
 A lowing lab'rer urg'd the baleful fight.
 For *he*, while sorrow clouds his low'ring brow,
 Guides o'er the virgin earth the sev'ring plough;
 The warrior marks, and rushing to the soil
 "Resign, he cries, the part'ner of thy toil!*"

Yet

* The abrupt manner in which Hercules is represented to have insisted upon the immediate delivery of the oxen, belonging to another, and not wrested from Hercules himself, seems at first sight to plead against the propriety of that hero's censure passed upon the morals of the Dryopes. But we must look back to the genius of those romantic ages! These Dryopes were, according to the text, objects of our clubman's resentment.

Yet vainly cries ; 'gainst all the native train
 Alcides burns to try th' embattled plain,
 Foes, as they liv'd, to right's eternal laws :
 Yet, wand'ring from her task, the muse withdraws.—
 And now the fountain smiles to youthful haste,
 With Pega's name by circling nations grac'd !
 Ev'n at the moment greets th' enquirer's view,
 When virgin-choirs the festal mirth pursue ;
 For ev'ry nymph whose spotless charms the pride
 Of meads, that heave o'er lovely Pega's tide,
 Join at the darkling hour the votive throng,
 Who wake to Dian's praise the hallow'd song :

sentment, as a banditti of public robbers (so far are pirates and free-booters to be distinguished in ancient annals from those, who pursued a plan of more regular commerce !) They were moreover, as it may reasonably be presumed from the original, and from the history of these æras, persons, unconforming with the established devotion of the Greeks. Heretics, as the *milder* spirit of the self-vaunting *catholic* persuasion in more modern periods has pronounced men far more valuable in every respect than either the heathens, or *themselves*. Where there is a general nuisance, a general remedy is requisite towards its removal ; and heroes of old in the picture of Hercules were employed, not inconsistently, to that salutary purpose. They were in such respect forefathers of our poetical knights errant ; a race which we must in these days of supine virtue accept in the converse ; for instead of binding on their sides the armor of triumph, our less honest wights too abundantly walk barefaced to violate those interests, which the ruder champions of Greece esteemed themselves obliged to protect.

The

The nymphs, from mountain-brow, from cave advance,
From forest wide to join the mystic dance.
One (all were wont their snowy limbs to lave!)
Fair Ephidatia rising from the wave,
Ey'd the fair boy, whose charms with vernal claim
Beam in his face, and triumph o'er his frame.
The full orb'd moon her cloudless light resign'd ;
Love's prying goddess fascinates her mind ;
Each thought intranc'd her wild'ring transports thrill :
—He from the stream th' intrusted urn to fill,
Obliquely bends ! the gath'ring waters' round
Dash'd gurgling to the vessel's brazen sound.
Fond o'er his neck one wanton arm she throws,
And seeks with his her rosy lips to close ;
The other clasps his elbows' polish'd gleam,
And sinks his beauties in the central stream.
Thy son, great Eilatus, whose footsteps stray
Far from th' associate train their onward way,
Heard the lost Hylas' shriek ; his anxious sight
Expectant waits to hail the man of might.
Wing'd to the fount he bursts ; the savage flies
Less swift to bleating innocence's cries,
Urg'd by keen hunger, rushing to his food :
In vain ! for caution mocks his scent of blood,
While fost'ring shepherds guard ! with baffled toil
Panting he roars, and tir'd resigns the spoil ;

Thus

Thus frets the *heroe; roams the fatal space;
 Fruitless the tumults! fruitless is the chace! †
 Impetuous in return he grasps the blade;
 Left to the beast's devouring jaw betray'd
 His mangled corse may glut their rage of prey,
 Or sink the spoil of man's ensnaring sway.
 The falchion glitt'ring from his sheath, he stalks,
 And marks Alcides in his homeward walks;
 Knows the bold *warrior*, to the bark his stride;
That form in vain would circling darkness hide!
 Fixt on the melancholy tale of death,
 With sighs he slowly heaves his throbbing breath.
 "Unhappy master! mine the note of woe!
 "Hylas shall ne'er from Pega's purer flow
 "Greet thy fond looks; some fiends, a plund'ring train,
 "With-hold the captive, or some beast hath slain:
 "Still, still his clamors pierce me to the soul!"
 He ceas'd! the briny sweat's big currents roll

* Polyphemus, son of Eilatus.

† This little episode of Hylas is no less remarkable for its deduction from ancient legends, than for the poetical elegance and natural sympathy with which it is conveyed by our writer. Not the least degree of violence is attempted, but the whole flows in the purer channel of ease. An admirable expansion, where the outlines simply constitute the accident of a youth's having been unfortunately drowned: Virgil has thus delicately abbreviated the catastrophe of Hylas,

'Hylan nautæ quo fonte relictum

'Clamassent: ut litus, Hyla, Hyla omne sonaret!'

Eclog. 6. v. 43.

Adown

Adown th' Herculean face ; the black blood round
 Each entrail frets ; resentful to the ground
 He casts the pine's huge load ; now here, now there
 Wayward he veers, as swells the blast of care.—
 Thus wand'ring frantic with th' envenom'd sting
 Forsakes his * green domains the lowing king ;
 Heedless of shepherds, and their flocks his course
 Wide he pursues ; now boundless in his force,
 Now stopping!—fix'd!—now rearing his huge head,
 He swells the murmurs as his tortures spread.
 'The heroe thus, while ev'ry fibre bleeds
 With anguish, headlong as the tempest speeds :
 —Stops short faint-panting from his toil, and
 vents

His waste of woe in wildness of laments.

The star of dawn above the mountains rod ;
 Up springs the lively breeze ; when Tiphys' nod
 Prompts to the bark, inspires the willing sail :
 The host ascends, and wooes the frolic gale.
 Loos'd are the anchors, and the cable bends ;
 The swelling canvas to the *blast* distends,
Whose rapid wing triumphant from the shore
 Beyond the † circling heights the warrior bore.

* ἑλεσπιδας in the original is derived from ἑλος (palus) and ἐπιζω (extendo) marshy tracts of ground, or more usually meadow lands in general.

† The Promontory of Posidium ; Cape of Bithynia, a country of Asia Minor, contiguous to, if not the ancient Bebrycia.

Long left the confines of the western ray,
 Thy smile, Aurora, sheds the rising day;
 Streams of rich gold * burst joyful from the hills,
 The dewy meads a living splendor fills.
 At once the error of their hearts descry'd,
 Rest of the heroes, strife's contentious pride
 Heaves the rude tumult's undistinguish'd strain;
 Absent the best, the bravest of the train!
 The chief perplex'd the dubious scenes revolv'd;
 No word he utter'd, and no deed resolv'd:
 A statue of despair in anguish lost,
 His mind by self-consuming labor tost.
 Not thus proud Telamon!—" *Thou well may'st sit,*
 "*Thou man of ease!—Alcides well might quit*
 "*(Thy will consulted, for the will was thine!)*
 "*His lov'd associates, and his toils decline!*
 "*Thy dread lest his o'er Jason's glory burn,*
 "*Should heav'n's indulgence yield a safe return!*
 "*Yet hence the waste of tongue! Myself I go*
 "*Far from thy comrades, authors of our woe!"*
 He said; on Tiphys rush'd the sallying ire,
 Wild from his eye-balls dart the flakes of fire!

* The original *ἀγέλαος* signifies strictly a pathway without a turning; it is here applied to the steepness of the precipices, by which the promontories on the sea shore are distinguished; as if intimating that the eye of an observer was immediately carried up to an extreme height without a glance on one side or the other.

Again had Argo gain'd the Mysian shore
 Mid hills of waves, and winds' eternal roar ;
 Had Boreas' sons restrain'd the wordy jar,
 'Gainst Telamon arous'd the clam'rous war.

Ill-fated youths, who urge th' Herculean stay,
 Doom'd from his arm th' avenging debt to pay !
Flush'd from the games to Pelias' honor'd shade
 In Tenos' sea-girt isle the victor laid
 The twin-born *heroes* ; while the turf around
 Heaves, as he lifts the monumental mound,
 The sacred stones ; portentous to the sight,
 * One to the northern blast waves its firm might ;
 A theme, the wonder of revolving years.

—But from the blust'ring deep thy form appears,
 Thou many-lesson'd Glaucus, awful sage,
 Prophetic voice of Neleus' godlike age !

Tow'ring with shaggy head, and grisly breast,
 Deep on its sides his grasp enormous press'd
 Th' obedient helm, and check'd the rapid sail :

“ —When Jove forbids, can upstart pride avail ?

“ † Th' Herculean force shall ne'er Æetes view,

“ O'er Argos' realm the stubborn fates renew,

“ Ere

* † The close of this difference, from which it was highly probable that the most serious consequences might have arisen amongst our little host, is settled by the prevailing influence of the sons of Boreas, who persisted in the pursuit of their voyage. An historical episode, in which their future destruction from the anger of Hercules is artfully introduced by Apollo-

“ Ere from his toils absolv’d, the wide alarms ;
 “ Twelve times the † tyrant’s nod awakes to arms ;
 “ Each triumph pass’d, the heav’nly throne his share :
 “ His bosom throbs not with Æetes’ care.
 “ Nor less the Fates’ decree, where joins the main
 “ *Rais’d* by his arm the * *city’s* splendid reign,
 “ Wrap’d in the continent his last sad breath
 “ Shall peaceful Polypheme resign to death :
 “ While he, whose loss yon wayward warriors prove,
 “ Is the fond husband of a Naiad’s love.”
 He spake ! and plung’d into the boundless deep.
 Around, the whirl-pool’s agitated sweep
 Boils thro’ the surge ; the vessel’s hollow side
Dash’d o’er the deck receives the purple *tide*.

nius, with the religious legend of one of the stones, of which the fraternal monuments were composed, vibrating to the northern *blast*, whence the deceased were fabled to have sprung ; the origin perhaps of those amber-stones so elegantly discussed by the pen of Mr. Bryant, dipt in classical antiquity : the solemn appearance of Glaucus from his native ocean, and his declaration, that the absence of *Hercules* arose from the decree of Jupiter, who had commissioned *him* to the trial of those twelve labors so illustrious in the records of Greece : these several pieces of machinery subservient both to the poet and to the mythologist are not more admirable from the preciseness, with which they are described, than for the effectual end, which they afford to the dispute of the heroes.

† Eurytheus.

* The port of Cios gave name to this city, built in the country of the Chalybes.

Each

Each conscious heroë smiles ; with social haste
 His chief, his Jason Telamon embrac'd ;
 Grasp'd in his own, he kiss'd the guardian-hand.
 " Oh ! child of Æson, oh ! may friendship stand
 " Pure from thy frown, and guiltless of a crime ?
 " 'Twas foul imprudence snatch'd the traitrous time
 " To sound affliction's rage ! ye whirling winds,
 " Hence waft our errors, and compose our minds !"
 Forgiving Jason calmly thus replies :
 " Gall was thy tongue, and slander were thy cries,
 " Which spake me traitor to the warrior friend !
 " Much, much I suffer'd ! but resentment end !
 " Nor thine, mean vengeance for the *fleecy* store,
 " For rich possession's spoil'd ! thy wrathful lore,
 " The bosom's richer wealth, an injur'd man
 " How greatly lov'd !—oh ! friend, thy Jason scan
 " With soul thus lib'ral, and if e'er the same
 " As his my lot, for me awake the flame † !"

They

† No conclusion of the late disturbances could have been more happily conceived ; the proper construction of Glaucus's harangue, delivered in the spirit of heathen prophecy by the heroë, whose affection for his friend had hurried him into expressions injurious to, as little merited by the character to whom they were addressed. The transition of unbounded rage into manly self condemnation testified in the first instance by the embrace of him, whom he had so lately offended, and immediately afterwards by his animated request, that Jason would forgive, and forget his imprudence ; together with the anxiety which the chief in return declares himself to have experienced from the conduct of the former ; and with that spi-

They sat, and mutual faith their union seals.
 The *wand'ers*, (Jove th' eternal will reveals!)
 Each to his *toil*! while he o'er Myfia's pride
 Rears the strong walls, whose name from Myfis' tide;
 Such, Polyphemus' art! Alcides' force
 Storms, as Euryftheus points his labor'd course:
 His threats in ashes Myfia's realms to spread,
 If Hylas mock their search, alive, or dead.

Pledge of their truth the lordly hostage greets
 Th' Herculean nod; the sacred oath completes:
 'The search unbounded ne'er shall yield to rest.'—
 Hence—rolling hours the public care attest,
 And hence † the city's firm-brow'd tow'rs they trace;
 Where sullen exile guards the hostage race.

rit of calm dignity, with which souls alone of a cast truly heroic, can be inspired; with that polished and delicate wish, that the same friendship, which actuated Telamon in the late event, might influence him equally in favor of Jason on any similar occasion; these are satisfactory proofs, that Apollonius boasts a talent not so generally distinguishable in the poetical world; the talent of delineating characters in colors, more particularly adapted to situations and dispositions; too faithful to *experience*, to palliate those workings of the soul, incident to the exertion of the passions, and too just to the nature of those passions, when flowing through a generous constitution, to throw a sullen shade over the transient falterings of virtue.

† Traxis, according to Apollonius, assisted by his scholiast, was a city of Thessaly, where, continues the latter, Hercules inclosed the Mysians, till Hylas was discovered. This, historically considered, may imply literally the incorporation of that people with the natives.

Thro'

Thro' day, thro' night a still insatiate gale
Wings the swift bark—Aurora checks the sail;
Their eyes the promontory's *hight* pursue,
Broad as its sweepy bosom heav'd to view:
Brisk oars invade the land, when Phœbus' ray
Led the mild splendors of the dawn to day.

END OF THE FIRST BOOK.

ARGONAUTICS
OF
APOLLONIUS RHODIUS.

BOOK II.

WIDE o'er the coast, *Bebrycia's* abject reign,
Where shelt'ring stalls inclose the lowing
train,

Spread the fell tents of *Amycus her* king;
Whose passions, arrogant of empire, spring;
Fiend, whom the fair *Bithynian's* virgin-charms
Gave to the many-gend'ring ocean's arms.
Th' unvarying edict stamps his savage heart;
No wretched strangers from the realm depart,
Till 'gainst himself the gloves of fate they bound:
Ev'n *native* hosts had thunder'd to the ground
Stern to the bark he speeds abrupt, to trace!
Their destin'd course, their character, and race;
Eyes their scant numbers with contemptuous sneer;
And hurls defiance to the public ear.

“ Strangers, attend, what well it fits to know!

“ Amid the wand'rer-tides' promiscuous flow

“ None e'er escap'd, who trod *Bebrycia's* land,

“ Till the firm cestus brac'd his warrior-hand

“ With

“ With mine, her sov’reign’s; be that sov’reign’s boast
 “ The fiercest brave selected from your host!
 “ Yield him the gauntlet! stand he to the fight!
 “ —But, if my sacred law your frenzy flight,
 “ ’Ware my resentment!—once arous’d my hate,
 “ This frown is vengeance, and this arm is fate!”

So storm’d the might of words, each soul on fire!
 Thy offspring, Leda, bursts with gen’rous ire;
 Stands forth the champion of his friends; “ Thy
 “ force,

“ Whoe’er thou art, restrain its savage course!
 “ Whate’er thy laws, spontaneous we obey;
 “ Myself a pledge to tempt th’ embattled day.”
 Dauntless he ends; around, * thine eye-balls roll,
 Thou tyrant, as to shake his inmost soul;

Such

• Consistency of character is an essential support of epic dignity, however its foundations may be more immediately laid in harmony of numbers. The poet, and the man are connected with each other, as in every subordinate walk of poesy, so principally in heroic compositions, in which the scattered rays of every other species converge to their focus. Contrast of character, pursued with regular gradations, maintains the spirit of the piece, till the catastrophe itself is developed. Our author in the present picture of this atheistical brute, and the determined hero, has uniformly distinguished their respective qualities by proportionate lines of separation. The simile of the lion, which, like his others in general, is forcibly abbreviated, familiarizes the inveterate scowl of the Bebrycian, which the eye pervades through the whole scene preparatory to the combat. Dissimilarity of manners, of structure, and even of dress, lead the attention to the concluding description of the

Such rankling with the spear the *lion's* view,
Whom o'er his mountain-highs the train pursue ;
 From side to side by myriad foes oppress'd,
 No throb tumultuous labors in his breast:
 On Him alone the visual light'nings glow,
 Whose fury struck an unavailing blow.
 The vestment's grace, which beauty's texture wove,
 Boon of some Lemnian's hospitable love,
 The son of Tynd'rus wrests ; of many a fold
 The ruder garb with various clasps inroll'd,
 And shepherd *staff* reclin'd, the monarch stood,
Of olive fram'd, selected from the wood.

At once the champions mark th' allotted space ;
 The friend, the foe, retiring to his place,
 Eyes from the sands each candidate of fame,
 Of manners various, nor alike in frame.
He, sullen offspring of Typhæus' might,
 Or earth-born giant, *born* in love's despite,
 Jove's rebel curse ;—as gleams the starry ray
 O'er Vesper's brow, *His* lustre's placid sway !
 Such, Jove, thy genuine boy ! his darting eyes
 Flash ; scarcely 'streak'd the downy shades arise

birth of our opponents ; the one, either the offspring of a rebel to the deities, or himself a rebel son of Jupiter, their poetical supreme ; the other a favorite offspring of Jupiter ; the first boistrous and unrelenting, the other in the delicate simile of Apollonious, serene, as the evening star. Amycus is represented Titanian, not only in conformity with Grecian poetry, but (thanks to our animated mythologist !) to genuine history : for it may be concluded that all the inhospitable characters of Grecian mythology were those, who sacrificed human victims on the altars of their false gods.

Soft

Soft on his cheek ; his limbs' increasing force
 Swells, as the tenants of the wild, their course:
 His arm *high brandish'd* left its vigor's store
 In stiffness mourn'd the labors of the oar.—
 Not thus the tyrant weighs the dubious toil,
 He stalks in silent fullness the soil ;
 His orbs far glaring on the rival brood ;
 His thirsty bosom breathes the rage of blood.
 Full in the centre, as the monarch taught,
 The gauntlet's various pride *Lycoreus* brought,
 And cast before their feet ; each hide appears
 Dry'd from its service, harden'd from its years.
 When *thus* the savage, insolent of voice ;
 “ Choose, as thou wilt ; myself confirm the choice ;
 “ No hostile hate a partial king upbraid !
 “ —Be now yon' armor o'er thy hands display'd !
 “ Thyself experienc'd shall attest *my* cares,
 “ The bull's stern hide *whose* matchless art prepares,
 “ Pour'd from th' opposer's cheek the bursting tide !”
 Unmov'd the warrior heard, nor ought reply'd ;
 Yet softly smiling, as he bends to *those*
First to his grasp, a calm indiff'rence shows ;
 Confronting beams a brother's warlike flame,
 And Bias' offspring of the mighty frame ;
 Swift the rude gauntlets to his wrist they bind,
 And wake the strains, that feast a gen'rous mind :
 * Such task the monarch shares ; ye short of sight,
 Whose lot to arm him for perdition's fight !

* The dressers of Amycus are named in the text *Aratus*,
and

Accoutred firm each dauntless champion stands,
 Rear'd to his face the well-experienc'd hands ;
 Fierce in assault they ply the mutual storm ;
 Bebrycia's fiend as ocean's savage form,
 Rous'd all his billows, o'er the ship descends,
 A transient check the pilot's toil suspends,
 His master-skill scarce victor of the *tide* ;
Whose mountains rush to rend the vessel's side :
 Thus horrible of arm the foe he plies ;
 No stop, no stay ! all respite he denies ;
 In vain ! the wary warrior from the ground
 Springs, and disdains the many-menac'd wound.
 Matchless of art *his* confidence assails,
 † Where strength fierce threatens, or where weak-
 ness *fails* ;

The nearer combat glows ; the tyrant's arm
 Lock'd in *his own*, he spreads the wide alarm.

As o'er the naval honors of the groves
 The nail's sharp *point* resistless labor proves,

and Ornytus, upon whom it is needless to enlarge ; and who figure better in prose, than in verse.

† Orig. v. 77. ἀκατα. I would here prefer, as expressive of 'extreme power to injure ;' ἀατα, from ἀ and ατα more elegantly describes the 'incapacity of doing harm.' The *skill* of Pollux being particularly celebrated in the words immediately preceding his observation of *efficacious* superiority of strength in his adversary may seem more directly to have guided his penetration to those parts, which from their weakness might be attacked to advantage.

Clasp'd

Clasp'd to the sov'reign oak ; with gradual course
 The pond'rous hammer swings its thund'ring force ;
 Stroke urg'd on stroke, the sounds incessant flow :
 —Thus cheek, and jaws, and teeth, a loosen'd row,
 Crash ! nor rude combat ceas'd, till the thick breath
 Pants slow and slower to the work of death ;
 Sick, throbbing, spent awhile they sep'rate stand
 To dry the rolling drops ; the *fev'rish* hand
 Again they rear, again th' avenging brow ;
 As bulls contending for a fav'rite cow.
 On * tiptoe heaves sublime thy giant length,
 Impetuous king ; not such his sullen strength,
 Who slays the sacred ox ; of ruthless *aim*
 The warrior-arm receives the light'ning's *flame* ;
 With head declin'd *he* mocks the wild advance ;
 The grizly elbow, sliding with a glance,
 Link'd to *his* shoulder ; grappling knee with knee,
 The youth's keen eyes one pass unguarded see,
 Full o'er thine ear he plies the victor stroke ;
 The jaw he sever'd, and the bone he broke :
 The monster writhes, falls, dies ! th' applauding train
 Shout o'er the corse—a mountain on the plain.—
 Not thus Bebrycians weigh their monarch's fate,
 † Tough clubs and knotty crooks in rustic state,
These

* On the tiptoe stands

Of expectation.

Douglas.

† The original words *καρυαε* (from *καρη*, caput) and *σιγυριουε*, a species of crook (from *σιγη*, silentium) and *ἔρνος* (equuleus) are diminutives of more important armor used from the earlier periods of

These their sole arms, invade the conqu'ring breast;
 Forth from its sheath his ready comrades wrest
 The sword's bright temper—first the brother † shed
 The blow's quick vengeance, cleav'd the hostile head,
 Which nicely sever'd on each shoulder fell;
 Thy lot, thou Cestus' gallant boast, to quell
 † Two fiends *terrific*, prodigies of form,
 On one full-wing'd thy *nimble-footed* storm
 Whirl'd on his chest; he thunders to the ground:
 While *He* fierce-rushing meets the deathful wound,
 Fate's brandish'd steel his shaggy brow receives;
 Its arching ‡ lid the visual radiance leaves.
 Matchless in arms, companion of his king,
 Oreides' steps on Bias' warrior spring,
Fast by the entrails pierc'd; nor pierc'd to death,
 For still uninjur'd heaves the vital breath:

of Grecian heroism for the purposes of 'privileged murder.' The latter word denotes the *tranquility* of pastoral life, no less than the application of the crook to the conduct of cattle, the treasures of the farm. Though these old adventurers must have originally borrowed their ideas of martial instruments from those experienced in their primæval exercise of husbandry, yet, such was the riveted predilection of Grecian enthusiasm with respect to the business of arms, that their *writers* have in conformity deduced the pastoral from the martial weapons: To *them* a very natural ὤρερον πρότερον. Βλεφαρος the eye-lid has been too refinedly derived from φαρος; it is more closely taken from βλέπω ἄγειν, as implying that it must be *raised* for the purpose of sight;

† Castor.

‡ Itymoneus and Mimas.

Beneath

Beneath the zone its sally thro' the skin
 The iron glances from the frame within.
 Thy doom, * oh ! Minyan, from Aretus' hand,
 Crush'd by the club, and grov'ling on the sand;
 A life how dearly bought ! revenge in view,
 For Clytius' instant sword the boaster flew.
 † Thy son, Lycurgus, battle his delight,
 Snatch'd the vast axe, and grasping to the fight
 The huge bear's fullen hide, bursts to the plain ;
 For much his hate Bebrycia's faithless train !
 The stern Æacidæ his triumphs tend :
 Nor dauntless Jason once forgets a friend.—
 As 'mid the winter's desolating cold,
 When the gaunt wolf affrights the fleecy fold,
 Darts from his ambush headlong in his course
 O'er the keen scenting hound's and shepherd's force ;
 With luring watch he rolls his baleful eyes,
 To mark, to wrest the rich selected prize ;
 The flock, in wild array, from side to side
 Wind panting ! —Such the fears of trait'rous pride !
 As black with smoky fumes the peasants drive
 The swarm industrious from their cavern'd hive,
 Deep 'mid the cell awhile collected flow
 The buzzing murm'ers in disorder'd show !

* Iphitus in the original.

† Orig. v. 119. Instead of μέλαν applied as an epithet to the hatchet, I would read μέγαν, the repetition of which is forcible. This slight change is farther justified from the epithet μέλαινον (nigrum) adjective to δέφης, which would be otherwise inelegantly synonymous.

Ere

Ere while, their dread the suffocating shock,
 They rush to light, and quit the smould'ring rock :
 The dastards thus in scatter'd myriads fled,
 To speak their country's grief, a monarch dead *.

Fools as ye were, and ign'rant to presage !
 Sure on yourselves to pour destruction's rage.
 Ravag'd the wealth of labor's founding floor,
 See ! ev'ry province, Amycus no more,
 A waste to Lycus' unrelenting arms,
 While † Scythia's squadrons urge the drear alarms.

Thy

• The Marianduni, so called, saith the tradition delivered by the scholiast, from Mariandunus, son of Cimmerius, who gave name to the

‘ Dark Cimmerian vale.’

admirably applied by the expressive nightingale of morality to

‘ The vale of death,

‘ Where darkness

‘ With raven-wing incumbent ever broods.’

Marianduni may be observed rather a name ingrafted on the classical tree of Greece, probably in its origin the fruit of Egyptian orchards. The descendents of Phineus seem particularly designed for celebration by the poets.

† This close succession of similes may possibly be esteemed too crowded by the fastidious critic; to obviate a reflection tending to the disparagement of a writer, who *deliberately* intended their insertion, where we find them, it may not be improper to observe, that each comparison is distinct from the object of the other. The course of the wolves suddenly issuing against the dogs and shepherds, appointed to guard the flocks, co-operates with the vindictive indignation of Ancæus, and his associates darting upon the Bebrycians; as the stern scowl of observation, with which the heroes mark, and single out their opponents, is duly characteristic of the wolves in a similar
 atten-

Thy wealth their wish, thou steel-prolific soil,
The stalls their conquest, and the fold their spoil.

Th' in-

attention towards the poor fleecy innocents; as the compressed phalanx in which the *human* and *grazing* animals arranged themselves evinces the terrors possessed by both. The bees, in the lines immediately ensuing, are first collected within their hive; as if more effectually to resist the attacks, from without, of peasants, who wish to compel by fumigation the inhabitants of the house of industry to quit it; the bees are here in a similar situation, in which we left the Bebrycians at the close of the last comparison; the one afterwards seek for breath in the freedom of circulating air; the other disperse themselves into the inner regions of Bebrycia.

On the subject of the engagement between these monsters, and the Argonauts, it may be no unreasonable task to confront the conduct of Virgil with that of Apollonius; than whom Dryden has asserted, that his Mantuan original, is scarce to any author more considerably indebted. Indeed the composed pictures of our *historical* epic writer are more suitable to the genius, and better adapted to the circumstances of the Roman bard, than the more tempestuous business of active scenery in his Mæonian master. Augustus fixed by the complacent artifices of assumed candor the possession of that empire, which the subsistence of many inveterate enemies, from opposing patriotism would have rendered it difficult for him to have maintained. Less wonder, therefore, that the heroic characters of the writer, whom he had 'made his own,' were delineated in a more slender variety of transitions, and with less inherent discrimination of circumstances. Critics have complained, that among the subordinate agents in the martial line interspersed throughout the *Æneid* the bare reputation of fortitude is a monotony tiresome by its repetition:

Fortemque Gyas, fortemque Cloänthum.

Who is Gyas, and who is Cloäthus? they figure not in the poem, and may be construed to receive the honor of admission merely from a political reference to the descendants of their respective families, as connected with the Roman government

in

Th' innum'rous fleece, their nod commands the way,
From far they marshal, and possessing slay ;

* When thus the feelings of the heart *they* speak :

“ Think how yon train, so haughty and so weak,

“ Had greatly dar'd, had some auspicious pow'r

“ Resign'd Alcides to th' embattled hour !

“ Bless'd with Alcides not a man had stood

“ To dye the gauntlet with the stream of blood ;

“ But when the tyrant roar'd the madden'd laws,

“ The club, provok'd in virtue's hallow'd cause,

“ Had crush'd rude insult ; of our bulwark left

“ ; Why, wretched comrades, by your wishes left ?)

in the days of Virgil. Modern readers, I am persuaded, must regard them in the same *interesting* light as the Grecians, who are figured by Apollonius to have fallen among the wild Bebrycians in their battle with the Argonauts. Perhaps the judgement of Virgil may, with peculiar justice, be presumed ‘ to have forsaken him,’ if we had experienced his labored picture of military enthusiasm circumstantial in the description of a list of heroes, whose engagements and dispositions were more deliberately formed for battle ; the hour of Pharsalia hung *even yet* with a low'ring brow over those remaining spirits, who bravely prefer'd the freedom of their ancestors to the despotism, however burnished, by which their own age was dishonored.

‘ Pharsalia rises to my view !’

Cato was still remembered.

Virgil has in one respect directly copied the conduct of Apollonius ; the little catalogue of both was designedly genealogical.

* The text affixes this speech to an individual ; a similar mode is observable in the conduct of Musæus. The version has ventured to place the oration, as more emphatical, in the mouths of many.

“ We

“ We plough the pathless deep ;—all, all bemoan
 “ Carnage their scourge, as sov’ reign guilt our own !”
 Thus clos’d the notes !—the deed was heav’n’s behest ;
 Night kindly spar’d her silent hour from rest
 To chaff their wounds ; the sacred rites prepare,
 And tend the festal board’s *luxuricus* care ;
 Nor cheering slumber breathes a calm return,
 While flow the goblets, and the altars burn.
 Pluck’d from the shore their fronts the laurel’s pride,
 Whose stem enwraps the cable’s solid side,
 Incircling wreathes ; their Orpheus’ soothing lyre
 To hymns celestial wakes the vocal fire ;
 Union of numbers ! soft the billows rear
 Their placid form, each melting strain to hear ;
 Whose theme the son of Jove ! the lamp of day
 Pours o’er the dewy hill his orient ray ;
 Rous’d to his bleating charge the faithful swain ;
 When loos’d the cable from its *laurel’d* chain,
 Full freighted with rich prey the warriors sail,
 Where Bosph’rus tides invite the fav’ring gale.
 High as the promontory’s sky-prop’d head
 A sullen surge its gushing horrors shed,
 As on swift pinion borne, a low’ring cloud,
 Big with fell death, it hovers o’er the shroud,
 The ship recumbent to th’ impending ill ;
 Thanks to the pilot, and his matchless skill !
 Thanks to sage Tiphys ! for to thee they owe
 The bark uninjur’d, and th’ averted woe ;

Great though th' alarm, thou sav'st the fav'rite band;
 Th' inviting morn confronts Bithynia's strand.
 Fast by the shore Agenor's son possess'd
 His fost'ring dome ; by weight of woes oppress'd
 Howe'er his hallow'd lot prophetic art !
 Apollo's smiles the precious boon impart ;
 No rev'rence his for heav'n's o'er-ruling god,
 Undaunted he foretells th' eternal nod.
 Jove arm'd in vengeance sends the load of years ;
 His eye no more the ray of prescience cheers ;
 Luxuriant off'rings crown his festal board,
 In vain with sweets by grateful vot'ries stor'd ;
 Urg'd through the fields of air the harpies haste,
 Wrest from his wish, and banish from his taste ;
 With beak continuous the devouring brood
 Scarce yield the poor supply of scantier food ;
 Each morsel grudg'd, mere nourishment of pain !
 Around, the monster's fetid odors reign ;
 To swallow ? from afar they *loath* the treat :
 Pest ev'ry scent, and poison ev'ry meat,
 Struck with their numbers, by their shrieks alarm'd,
 He knew his feast alone their hunger charm'd ;
 Knew that the wealth his wishes would enjoy,
 So Jove decreed, these monsters should destroy ;
 Rais'd from his couch, the shadow of a shade,
 The wooden prop his palsy'd step betray'd ;
 Each friendly wall he grasps ; o'er his faint limbs
 Age totters, and a lifeless languor swims ;

His

His parch'd frame shrivels to a corse ; within,
 The sharp bones burst the prison of his skin ;
 His loose, loose knees heavily crawling roam
 Scarce to the journey'd threshold of the dome ;
 There seated, darkness clouds the whirring head ;
 Earth to the centre with confusion spread
 Heaves round and round ; in speechless mood he lies,
 And death-like slumber seals his haggard eyes*.
 Entrancing wonder seiz'd the gazing band ;
 Devoid of motion, statue-like they stand ;
 When deeply groaning from his inmost soul,
 His long drawn syllables prophetic roll.
 " Hear, best of Grecians ! hear, your country's grace !
 " For sure ye boast that heav'n-descended race,
 " Urg'd

* Whatever be the genuine construction of this history, the moral may seem to convey no unsuitable lesson ; that the application of those talents with which we have been indulged by the Deity, should be exerted to his honor, and to the promotion of that plan, which his wisdom has adopted for the conduct of the universe. Apollonius has afforded an example in his first book of a distempered bravo, who aimed the dart bestowed upon him by the favor of Apollo, at the giver himself ; the fool perished by the vengeance of his benefactor. Phineus seems to have presumed from the power conferred upon him, that he might act the part even of the god from whose liberality it proceeded ; which may evince him to have been already in his dotage. The introduction of this miserable object is poetically and characteristically elegant. His prophetic declarations forming the ground-work of the Argonautic release from the *difficulties* attending their navigation ; difficulties from

“ Urg’d by the mandate of a ruthless king,
 “ Who to the fleece of gold with Jason spring
 “ On Argo’s bosom ! yet—I know you well ;
 “ Each myst’ry yet my auguring soul can tell :
 “ For this, thou pow’r of light, my thanks receive,
 “ Still though my doom in restless pangs to grieve !
 “ By * him, whose smile asserts the suppliant’s pray’r,
 “ Presumptuous guilt whose frowns of vengeance
 “ scare,
 “ By day’s bright godhead, by the queen of Jove,
 “ Who views your labor with the looks of love,
 “ Oh ! aid me, snatch me from distraction’s woe,
 “ Quit not the shore, some soft compassion show,
 “ Nor leave a wretch forlorn ! the Furies’ rage,
 “ My eye-ball wrests ; a ling’ring load of age
 “ Drags my detested life ; —severer ill
 “ Yet low’rs the measure of my pangs to fill !
 “ Voracious harpies flouncing from afar
 “ Snatch from my lips, fierce-shrieking to the war,
 “ Th’ untasted morsel ; —say ! what counsel’d weal
 “ To bury from their sight the lavish’d meal ?
 “ Myself I sooner from myself could hide :
 “ So swift thro’ fields of air the monsters glide.
 “ If some poor relique meet my hunger’s wish,
 “ Unbounded odors taint th’ envenom’d dish ;

which their escape would have been too faintly attributed to motives unconnected with the spirit of heathen enthusiasm.

* Jupiter is expressed in the original.

“ Not

“ Not famine dares th’ approach ! to shield the heart
 “ Though nerves of adamant their pow’rs impart.
 “ Yet hard necessity compels ; I wait
 “ Whate’er they leave ;—to starve, an happier fate !
 “ By you (the oracle commands) expell’d,
 “ *Ye sons of Boreas* (to no vengeance swell’d
 “ An * alien tide of succor!) know my claim
 “ Of old, the joys of wealth, the prophet’s fame !
 “ My sire, Agenor ! when o’er Thrace my arms
 “ The sceptre held, your sister’s bridal charms
 “ Enjoy’d, and rich her dow’ry, Phineus’ throne.”
 So spoke *Agenor’s son* ! with instant moan
 Affliction rankles in each warrior-breast,
 Chief the wing’d youths with conscious grief oppress’d !
 Slow they approach ; no tear disdains their eye,
 Clasping his hands such Zetes’ sage reply !
 “ Ah ! wretch beyond the wretches of mankind,
 “ Ah ! whence those torments of a fest’ring mind ?
 “ Sure ’gainst the gods, the gods, thy wild offence !
 “ Thy strains their will oracular dispense.

* No alien could have averted the sufferings of Phineus. The harpies were invaders of the country of Phineus ; they are painted as birds ; and the sons of Boreas are as much birds as men, in compliment to the rapid course of their father, who traverses occasionally every portion of the globe. These are allusions to Grecian spirit of adventure ; which adds, as it were, wings to its exertions ! No alien could remove the afflictions of Phineus ; in other words, no ally was at hand.

“ ’Tis thence, some headlong zeal provokes their ire
 “ Far, far from us, (whate’er the fond desire!)
 “ To aid distress; our guilty thoughts recoil,
 “ If not a god impose th’ heroic toil.
 “ Celestial vengeance flames at once to light;
 “ Yon harpies bend not to our victor-might,
 “ (To succor great the wish!) till Phineus swear,
 “ The pow’rs detest not what we boldly dare.”
 The hero ends! * his *orb* the man of years,
Full-rip’ning to the day, undaunted rears,
 And thus rejoins: “ Oh!—silence to the strain!
 “ Why with suspicions double ev’ry pain?
 “ Witness,

* The Furies, those ancient distributors of divine justice among the heathens, had, we may recollect, deprived this Phineus of his eye-sight, which he now recovers; for the personal interposition of our *winged* heroes dissolves the *charm* of this infliction. What credit may be given to heathen prophets? as little can be properly indulged to our modern *political* enthusiasts, usurpers of that sacred denomination. Such a personage is introduced, on occasion of a most candid, and deservedly most serious investigation previously attempted in a point of scripture prophecy, by Dr. Jortin, who seems in this instance to have submitted too considerable a sacrifice to the sentiments of a prelate, from whom his superior erudition and judgment have occasionally instructed him to differ: he has treated us with the pert prophet’s name, Rice Evans; one whom he consistently calls ‘a strange fellow.’ With a due adoption of scriptural phrases, at an æra, when scripture was *compelled to come in* by the profane *quoters* of the age, though no portion of its spirit actuated the principles of *any* party, with that bare ‘first sight’ which led him to an object open to com-
 mon

“ Witness, Latona’s son, thro’ mystr’y’s gloom
 “ Guide of my labors, my afflicted doom !
 “ Witness, thou cloud of darkness o’er my head !
 “ Nor ye, propitious, hail me to the dead,
 “ Ye pow’rs infernal, Phineus’ vows untrue !
 “ —No heav’nly frowns your gen’rous aid pursue.”
 Flush’d with his oath, and confident of joy,
 Attendant youths the festal board employ !

mon observation, that the genius of the English could not suddenly slumber for a length of years under the factious dead-weight of democracy, and from an hypocritical mixture of circumstances described to throw a *serviceable* alarm upon the minds of those, who were too sufficiently prepared for such wild impressions, with these auxiliaries Rice Evans entered the field of enthusiasm ; where his corpse lay for a century, or nearly, till reviv’d by the magic wand of the *divine legationer*.’ But it has been the whimsical destiny of this reverend commentator to exhibit as an object of ecclesiastical and public attention, a shatter-brain, who had otherwise rested without the wish of a single individual to be troubled even with his name. For the particulars of Rice Evans’s history the reader may consult Dr. Jortin’s appendix to the first volume of his Remarks on Ecclesiastical History. I may be permitted to observe that Charles II. returned to England in the year 1660. Evans’s first edition (if the thing is his !) disgraced literature in the year 1652 ; four years after the murder of Charles I. popular frenzy in this interval had abated a large portion of its idolatrous zeal for republicanism, and the love of monarchy once more prevailed, even before matters were ripened to a scheme for its renewal in this kingdom. Evans himself was contented to interpret his vision as a mere re-establishment of the ancient constitution ; it was never worth while to enter more minutely into the tale, which he whistles.

The monsters' last, worst treat!—the warriors stand,
 Each the keen falchion gleaming in his hand.
 Prone, while the seer scarce touch'd the smoking prize,
 As flash the light'nings, as the tempest flies,
 Burst from the clouds the harpies wing their way,
 Swell the loud clamor, and demand their prey.
 The ready warriors hail th' auspicious hour;
 All they behold their grizly maws devour;
 Far by the winds o'er boundless ocean tost;
 The scent announces what a guest was lost.—
 Wide through the realms of space, unsheath'd the
 sword,

The boys fly headlong; heav'n's eternal lord
 Man's ev'ry nerve insatiate of the course:
 And vain, if Jove forbid, the arm of force!
 The fiends outstrip the zephyr's boundless wing,
 To Phineus' board, or *from* its sweets their spring,
 As when fierce panting the sagacious hounds,
 Skill'd in the chace along the forest's rounds
 The horned goat pursue, or tim'rous hind,
 A *less'ning* distance to each step consign'd,
 Thy gnash their teeth, they dart upon the spoil;
 In vain!—the brothers thus with ceaseless toil
 Stretch their bold hands, just grasp'd the monster
 race—

Where Plotæ's isles surrounding ocean grace,
 Tho' heav'n oppos'd, sure death had clos'd the flight
 But watchful Iris from th' ætherial hight

Cleaves

Cleaves the wide air, impatient to control
 With soothing mild the warriors' vengefuloul.
 "Go, Boreas' sons! nor more your falchions prove
 " 'Gainst yon' swift harpies, 'gainst the dogs of Jove!
 " * Myself will swear, and what I swear is fate,
 " They ne'er again shall haunt him with their hate."
 She said! and firm by Stygian waters swore,
 Which gods with rev'rence, and with dread explore,
 Inviolable oath! to Phineus free
 Tow'rs his lov'd mansion; such the fix'd decree!
 Cheer'd by the voice they seek the roaring main;
 Hence Plotæ's isles no more; the clust'ring reign
 Of † Strophadæ yclep'd; the birds of woe,
 And She, whose smiles pervade the sweepy bow,

* Mr. Mason in his ode upon 'The Fate of Tyranny,' from the original of which our poetical hebraist has composed a latin ode in the spirit of Horatian elegance, has the following verse,

'Thus by myself I swear, and what I swear is fate.'
 Surely without the propriety of *scriptural* expression! it may suit an heathen deity, but not the most Highest, who is represented as speaker in this passage.

† The sons of Boreas, satisfied with the oath of Iris *ὑπέσχετο*, turned about towards the ship; hence were the islands called *Plotæ* by earlier *navigators*, named *Στροφαδαί*. Similar derivations of names, attributed to places from particular events, abound in the scriptural history, to which source it may without violence be construed, that heathenism in this, and many other instances familiarly applied, at least to the traditionary accounts of those nations, who had occasional intercourse with the 'people of God.' The introduction of Iris strongly marks the reference of our author to the *Aikite* history.

Rush

Rush diverse ; they to Creta's cavern'd maze :
 Sublime the goddess seeks the solar rays.—
 Meanwhile the host the * squalid seer survey'd ;
 Herds, flocks, the spoils of Amycus display'd,
 Load the rich altar ; with the plenteous treat
 The mansion laughs—each warrior takes his seat.
 Once-wretched Phineus his full wish enjoys,
 And, as a dream indulg'd, his taste employs ;
 Pleas'd with the social board, yet foes to sleep,
 Through night for Boreas' sons they vigils keep,
 Suing their lov'd return ; the hearth's quick flame
 Attracts the sage of much revolving fame :
 His thoughts, their course, its progress, and its end.
 “ 'Tis not at Phineus will (ye chiefs attend !)
 “ Heav'n's *each* resolve prophetic to reveal ;
 “ Nor *one*, the gods permit, my strains conceal.
 “ Great were my suff'rings, insolently bold
 “ Jove's solemn counsels when my strain foretold,
 “ Full, and in order all ! his sacred choice
 “ Th' imperfect oracle's mysterious voice ;

• Lexicographers increase the confusion of a language by their adoption of a multiplicity of roots, where a smaller proportion would be more elegant, as more perspicuous. Scapula's conduct may be adduced ; *πικρὸν* applied to *δυσπικρὸν* he derives from *πικρὸν* (squalor) ; but *πικρὸν* is itself borrowed from *πίνειν* (bibere) a sordid habit of body arising from the absorption of those juices, naturally tending to the due nourishment, another term for the health of the human frame. A disorder, to which the inhabitants of *South Britain* had been for ages strangers, is well known to be occasioned by poverty of blood.

“ That

“ That froward *man*, mistrustful of *his* arts,
 “ May seek from heav’n what heav’n alone imparts*.
“ Soon

* This religious sentiment placed in the mouth of a self-condemning prophet, the sharp memory of whose sufferings led the way to his repentance may be explained, to a purport little intended by an unenlightened reasoner. The abuse of talents, for the possession whereof individuals are distinguished, is very consistently censured by an heathen poet, as an abuse of the deities by whom they were conferred. Various punishments are inflicted in the *Aïdes* of Greece upon those, who had thus deviated while on earth from that ‘*primum mobile*’ of her enthusiasm, reverence for, and dread of the divinities. *Phineus* was in one moral light the *tantalus* of the infernal regions. The harpies are agents in the business of his *historical* situation, illumined by poetical imagery. Sober reflection may extract from machinery to scriptural advantage, not only a conviction of the hypocrisy, and presumption of the heathen priesthood in their delivery of oracular decrees, (two qualities copied with industrious skill from paganism by its suckling popery) but may likewise more essentially arraign the self-assuming authority of prophets, who either calling themselves †
ambas-

‡ Others of graver mein! behold, adorn’d
 With holy ensigns how sublime they move;
 And bending oft their sanctimonious eyes
 Take homage of the simple-minded throng;
 Ambassadors of heaven!

So sings the late philosophical Dr. Akenfide, who conferred honor upon an *ecclesiastical* desultory arguer by this retaliation of abuse, where silence had expressed that contempt, which it alone merited. These lines adorn the third book of the *Pleasures of Imagination*; a work, in general expressive of that elegance of versification, and energy of reflection which distinguished our poet’s youth; and it were to be wished, for
the

“ Soon as the sail your anxious toils renew,

“ Cyanean rocks rise horrible to view,

“ ‘Mid

ambassadors of heaven are recorded by the inspired pen to have acted in defiance of its will, and affected to establish their reputation on the credulity of their hearers; or who, regardless of celestial interposition, trumpeted prophecies, which they knew that they could never justify, and warmed their imaginations with a wild flash of fallacy, not animated their reason with the rays of truth. These apostates receive the ignominy they deserve in the Old, no less than in the New Testament. *Balaam* was a prophet of God; for so it may be concluded from the great condescension, in which the Almighty personally discourses with him, to divert him from that crooked path which the love of lucre had inclined him to pursue. He wavers in his duty, plucks the forbidden bribe, and is lost. Yet, in answer to the repeated messages of the Midianites, &c. he constantly acquaints them, that he could not attend them without the express will of God; till temptation gained a triumph over virtue, and passion induced him to importune the Lord for his permission ‘to go, and curse the Israelites,’ which had so repeatedly been refus’d. When once he had quitted solid ground, he slid from guilt to guilt, till he fell; a miserable victim of his own voluntary blindness. Hence the gradation from his first departure, to the miraculous event of the ass, on which he travelled; he struck the beast, and it rebuked him in a human voice. For the real construction of this history, and a rational comment upon the last particular, infidelity would gather that instruction which it superciliously degrades, by a perusal

the regard due to his memory, that he had not hazarded the alterations of the poem in the after periods of his life.

‘ *Vix fert animus mutatas dicere formas !*’

Ovid. Metam. l. i. v. r.

of

“ ‘Mid ocean’s narrow’d space ; not one, I deem,
 “ Ere ’scap’d the thunders of th’ indignant stream ;
 “ No solid roots defy the dashing tide,
 “ United oft they meet with jarring pride ;
 “ High o’er their heads the billowy mountains roar,
 “ And stormy echo bellows through the shore.
 “ But ye, the dictates of my voice obey !
 “ Firm, and collected stem the boist’rous way ;

of Dr. Jortin’s † fifth dissertation. False prophecies were more peculiarly announced by our Savior, and his apostles for future generations, from those claims to inspiration, which bigotry and authority *affecting* evinced their consciousness, that the apostles possessed. A prophet in scripture (says the pious Whitby) is ‘either a foreteller of things future, or a revealer of the will of God.’ Pretenders are excluded from this definition, no less than Jews in the days of our Savior, whose ‘ruling ideas’ of a Messiah promoted their adoption of a false, and a destruction of the true. If false prophets ‘who by their *works* shall be known’ are described as objects of divine vengeance, it may likewise be remarked, that Ananias, and Saphira received punishment even unto death. Self-flatterers of deceit, who ‘approached their God, while their hearts were far from him.’ *False* believers, who in the instant of conversion tempt the religion, which they would appear to espouse, ‘lying to the Holy Ghost ;’ that glorious emanation of the Deity poured into their bosoms to induce a conviction, that even ‘faith without works is dead.’

† Balaam having once erred became an hardened reprobate ; he had already tempted, he now openly defies the master whom he served ; counselling ‘the Midianites to send their women among the Israelites, whom he knew to be under a *particular providence*, directing them to ‘avoid idols,’ and this to influence their practice of idol-worship.

“ Nor

“ Nor heedless of the gods with youthful breath
 “ Rush on presumptuous to the gates of death.—
 “ Fair mem’ry seal the Dove! her progress mark!
 “ Soon as your caution wings her from the bark,
 “ If ’mong the rocks she skims the fav’ring main,
 “ Nor doubt the conquest, nor your course restrain.
 “ Around, *my* chiefs, th’ industrious oar be spread!
 “ The straits of ocean ’tis not your’s to dread!
 “ Spring unexhausted to the task, nor spare
 “ The arm of labor for the voice of pray’r!
 “ Peace to the rest! what use commands, is right;
 “ That be your bold pursuit! nor heav’n, your flight!
 “ No!—e’er ye sail the solemn vows be pay’d!
 “ But! if the dove, by baffled wings betray’d,
 “ Sink in the central deep, at once return!
 “ No zeal can prosper, if the pow’rs ye spurn!
 “ Yourself shall perish in the whelming rock,
 “ Though rib’d with iron Argo dar’d the shock.
 “ On wretches wand’ring from the gods’ decree,
 “ Who deem their \neq empty’d quiver loos’d on me!
 “ Tho’ glow’d, insatiate glow’d their tenfold hate,
 “ My soul its mark, yet *Phineus* points your fate;
 “ If heedless of the dove ye tempt the wave,
 “ Truth stamps each sacred word!—your lot to save
 “ From the rude concourse of the rocks your host,
 “ Swift through the Bosph’rus to Bithynia’s coast

• Let fortune empty her whole quiver on me!

Dryd. Don Sebastian.

“ Full

“ Full on the right ye spring;—avoid the shore,
 “ ’Till Rheba, rapid stream, sublimely roar;
 “ ’Till borne beyond the dark and dreary strand
 “ Thynæa’s isle invites you to the land.
 “ Soon shall the * circling state’s opposing soil
 “ Your voyage greet, an unremitted toil,
 “ There Acherusia’s † promontory-show
 “ Familiar passport to the shades below!
 “ Whose sever’d foot stern Ach’ron’s streams divide;
 “ Roll’d from th’ enormous gulf his whirling tide.
 “ Onward extend the Paphlagonian hills,
 “ Whose throne, thou heav’n-descended Pelops, fills
 “ Thy mighty *line*, illustrious race of kings.
 “ —Mark now the beach, whose wide expansion
 “ springs
 “ A course confronted by the northern Bear:
 “ Charambys’ name the heights unbounded share‡,
 “ Whose

• The Marianduni.

† The mountains of Paphlagonia. It must be construed from the various and extensive motions of the Argonauts, that various expeditions of ancient Greece are interwoven.

‡ The heroes being advanced in their voyage, according to the prophecy of Phineus, whose prolix harangue evinces a material connection with the subject of the poem in its various branches, it may be reasonable to submit reflections upon the introduction of the dove, rarely existing in heathen poetry, unless as attendant on the car of Venus. That little, or no allusion of this sort is here intended, no argument is requisite to persuade; but the dove is solemnly introduced; it is
far

“ Whose wild brow Boreas’ frozen blast defies,
 “ Shade of the deep, and rival of the skies.
 “ Whoe’er, my vent’rous friends, this *reign* surrounds,
 “ Views a long shore incline *its* lengthen’d bounds ;
 “ Proud prominent waste of earth, in ang’ry mood
 “ Where Halys thunders, with his rage of flood :
 “ Beyond, the lesser Iris’ neighb’ring foam
 “ Storms in proud whirlpools to her briny home.

far more solemnly made an instrument of purposes *characteristically* sacred in the representation of the deluge by the holy writings. Infidelity is frolicsome upon such allusions, but on that account they are more deservedly regarded by those who dare ‘to think for themselves.’ Philologists may be suffered in humbler concerns to imagine resemblances, which were never meant, and derive the sentiments of an author from a source, with which he has frequently been unacquainted. I hear one sullen critic exclaim with a scoff of triumph, “ Apollonius no doubt was a laborious student of the Mosaic writings !” But the Greeks, *my* valuable friend of literary excursions, certainly drew their ideas from those of their masters in the corruption of pure religion, the enthusiasts of Egypt, and of the eastern world. From the Egyptians more immediately, as it has been regularly traced ; a people much boasted for superiority of knowledge, or rather for the *magic* cunning of hypocritical divination ; for their skilfulness in astronomy. synonymous with the pitiful arts of *astrology*, a mean *tool* to their native superstition ; for the wonders of their architecture, no other than the unwieldy structures, erected by enthusiasm to the dishonor of taste, and of propriety. However—peace be to their pyramids ! be they still the burying places of ostentation ! enough, if our Argonautic expedition may be here assisted with an argument of its deduction from the *generally received history* of the scriptural ark. See the Analysis of Anc. Mythol.

“ The

“ The dreary wild a farther voyage lends,
 “ Projecting steep, whose tow’ring arm extends ;
 “ And farther yet thy mouth, benignant stream,
 “ Beneath the hills * that catch the dawning beam
 “ Opes, in thy lucid bosom to receive
 “ The wave, thro’ many a maze whose treasures heave.
 “ Nor, Dæas, far thy plains ! or threefold charms
 “ Of cities, pride of Amazonian arms !
 “ Or patient Chalybæ, the slaves of toil,
 “ Whose plough with harvests crowns a stubborn soil ;
 “ No iron’s strength resists their harden’d will,
 “ † A circling train with flocks their vallies fill
 “ Beyond the ‡ hights of hospitable Jove ;
 “ Near, where Mossuna lifts her awful grove,
 “ Widethro’ her realms the mountain’s darkling shade
 “ O’erhangs her domes of solid wood display’d :
 “ Of wood each firm-built citadel of fame,
 “ Which crowns the nation with its honor’d name.
 “ These sunk to view, a rugged § isle ye greet ;
 “ When many a labor from their native seat

* This addition is hazarded to the original, as characteristic of the eminence by which it distinguishes the Themyscæan mountains. The promontory of Themyscæum, like the dominion of the Chalybes, was a portion of the Scythian kingdom, near the river Thermodon. The picture of them, as fabricators of iron instruments, delineates their rugged disposition to a more barbarous pursuit of war.

† The Tibareni.

‡ The Promontory of Genetæ, on which a temple was erected, sacred to Jupiter, ‘patron of strangers.’

§ This isle is termed by the scholiast Aretias.

“ Hath urg’d the feather’d myriad’s shrieking train,
 “ That crowd the coast innum’rous; Mavors’ fane
 “ Column’d with stone the ¶ warrior-queens attest,
 “ Rear’d, when the glow of arms their souls possess’d.
 “ THERE wait those triumphs, to my voice deny’d,
 “ That safety ne’er by fainting hope supply’d !
 “ THERE vot’ry of your weal a transient stay
 “ Fair friendship’s smile commands !—yet, Phineus,
 “ stray

“ No more, too daring, with continuous sound
 “ The mazy oracle’s prophetic round.
 “ Beyond the isle, beyond the region’s site
 “ Confronting, Phylyra beams in native might ;
 “ Above, Macrona’s rude-expanded coast ;
 “ Nor far, Bechiria points her num’rous host *.
 “ Here the Sapeiræ wooe their native mead !
 “ And there Byzeræ, circling-warriors, lead
 “ To Colchos’ stern-brow’d sons !—yet, heroes, sail,
 “ Till thro’ the central main your oars prevail

¶ These queens were Otrera and Antiope.

* In barbarous kingdoms, where the employment of arms was in a manner a secondary quality, subservient to the principles of an enthusiastic devotion, no superior portion of sanctity may be presumed to have distinguished particular nations. Indeed the word sanctity boasts a construction more immediately *philosophical*. Περὶ ὧς in the text I therefore derive not from ἅγιος (sanctus) but from ὅσος (quantus) in conformity, together with the foregoing reasons, with the general application of πρὶ to *natural situation*, or to *quantity*.

“ O’er

“ O’er fair Cytæa’s realm ! from fields o’erspread
 “ With Circe’s magic from the sky-prop’d head
 “ Of haughty Amaras far, far remov’d
 “ Lo ! Phasis joins his ocean much belov’d !
 “ This, this the spot decreed ! the victor-bark
 “ Shall thence the turrets of Æetes mark ;
 “ Shall there th’ umbrageous reign of Mars behold,
 “ High where the beech suspends the fleece of gold ;
 “ Shall there the dragon, horrible to view,
 “ Whose eyes each object rolling round pursue,
 “ Of orb still faithful to its active pow’rs,
 “ When day serenely beams, or midnight low’rs.” —
 He ceas’d ! and terror arm’d with stern control
 Seiz’d ev’ry brow, and rul’d o’er ev’ry soul †.

† On the present geographical arrangement I will only submit an opinion of its conformity with the situation of the several places, intimated in the days of Apollonius. Many of these are canvas’d in the occasional alterations of their names. A very ancient map is a very incompetent remembrancer, such reference is therefore neglected ; and it would be too liable to attract the brutum fulmen of the *eastern critic*, if we dared the attempt of a new map of the world, as subsisting in the primæval age of Grecian colonization, here alluded to by Apollonius. Suffice it, that the land of Ceres, the land of magic, as generally described by heathen poesy, is no other, from the representation of history, conveyed to us particularly by the present picture, than the more ancient kingdom of Egypt ; to which it is almost superfluous to add, that the Grecians were indebted for this main pillar to the foundation of their ‘ venerable Eleusinian mysteries,’ or rather to the superstructure itself, for the very principles of these dark scenes of horrid enthusiasm were derived from Egyptian sullenness,

But Jason's thoughts the mighty wonders scan,
Deep pausing, till at length the chief began.

“ Enough, oh ! seer, those accents of a friend
“ Have trac'd our labors, and announc'd their end !
“ Have warn'd us, 'mid the rock's incumb'ring train,
“ Secure to pass the perils of the main ;
“ Yet, such the due reward of virtue's course,
“ Again to Greece return'd her native force.
“ Give, sage unerring, freely give to know
“ Our happier conduct from each path of woe !
“ My host ne'er guiding, nor myself a guide,
“ How best shall Jason stem the roaring tide ?
“ For ah ! proud Colchos eyes a dreary round,
“ Old ocean's, and the world's extremer bound.”—

He spake ! the sage rejoins, “ When once, my son,
“ Thy lot the horrors of the rocks to shun,
“ Vain fears, avaunt ! *from Æa's* realm a God
“ Shall smoothe thy voyage with auspicious nod ;
“ *To Æa* leads each pilot of the skies !
“ —Yet, yet, my friends, no prudent scorn defies
“ The Cyprian goddess of each luring wile ;
“ Your wars are conquests, when she deigns a smile :
“ Cease fond enquiries ! for I speak no more.”

Thus ends the seer ! their anxious looks explore
The youths of Boreas ; swift of airy wing
To earth descends their nimble-footed spring ;
Each heroe sudden rushes from his seat,
To gaze the guests, admiring as *they* greet ;

When

When † Zetes yielding what their wish desir'd,
 Ev'n now thick-panting, from his labor tir'd,
 Points the fell harpies, their inglorious flight,
 By Iris rescu'd from fraternal might.
 His strains the goddess' fav'ring notes recount,
 The boundless cavern drear of Creta's mount,
 Wrap'd o'er the fiends' despair; the social dome
 Receives the warriors in its genial home:
 An herald Phineus to th' assembly press'd;
 When Jason thus, benevolent of breast.
 " Yes! Phineus, thine a God, a God to share,
 " Balm of thy pangs, and solace of thy care!

† The return of the two brothers is very judiciously fixed at the close of Phineus's last speech, wherein he points out the particular deity by whose patronage the host were destined to return in safety to their native country. At the conclusion of Jason's speech last-delivered, a reference may seem to have been intended by Apollonius to the limits of the more ancient world in Grecian estimation; limits affixed by the vanity of their ideas, gratifying itself with the confinement of habitation to regions, which composed the more contracted sphere of their own connections. The assertion relative to Egypt may evince, that in the days of our poet the operations of Greece in the business of emigration were familiarly understood throughout her kingdoms to have never (as far as related to the earlier Argonauts) extended on that side of the globe beyond the Egyptian dominions. Hence the necessary deficiencies of geographical experience, with those in astronomy from the nature of *mere coasting* voyages!

Venus introduced in the speech of Phineus immediately preceding the return of Zetes and Calais, is consistently made a subject of Argonautic adoration, *on their return*, when we reflect upon the assistance, she indulged to the intrigues of Medea and Jason.

“ From far to thee our wretched train he drove,
 “ That Boreas’ sons might aid *thee* with their love,
 “ Would radiant light *those* darkling *orbs* renew,
 “ Bless’d were my soul, as with my country’s view.”—
 The voice of goodness ceas’d; with downcast head
 The sage rejoins; “ No pitying pow’r will shed
 “ An healing med’cine to my hopeless state;
 “ Clos’d my sunk eye-balls by the grasp of fate;
 “ Heav’n, instant plunge me to the shades below;
 “ And Phineus’ transports ne’er shall anguish know!”—
 Thus mutual answers steal the hours away,
 Till drops sweet converse to Aurora’s ray!
 Around their prince collected subjects pour,
 “ So custom’d, to the morn’s appointed hour;
 Some scantier portion of their wealth they load;
 The sage impartial, as his bosom glow’d,
 To each displays th’ oracular command,
 Tho’ not a present ope the grudging hand:
 Yet keen affliction flies his art divine;
 Hence the fond visit flows, the treasures shine.
 Paræbius ever’ to a master dear,
 Hail’d to the dome his smiles the *warrior* cheer,
 Ere while presag’d, that here the vent’rous race
 Of Grecian braves a sheltering port should trace,
 Their search Æetes thro’ the billows roar:
 And lo! the cable clasps § Bithynia’s shore!

The

§ *Θυρίς*; in the original is commented by the scholiast, as the capital city of Phineus’s dominions, called *Βίθυρίς*. The capital of
 of

The Jove-commission'd harpies theirs to quell.
 —At once the seer, his words as honey fell,
 The council'd vot'ries quits with lib'ral mind ;
 Paræbius, such his wish, remains behind,
 And joins the host of heroes ; at his nod
 Amid the fleecy fold the fav'rite trod
 The best selecting, ('tis a sov'reign's will !)
 The man of years suspends his priestly skill,
 Harangues the rowers, as Paræbius went,
 And courteous wins their ready ear's assent.
 " Not all possess the headstrong rage of man ;
 " There are, a gen'rous friend who nobly scan ;
 " Such have ye seen ; to me the stranger came,
 " A wretch, to Phineus' art his sacred claim.
 " Pangs were his moments, sorrow was his heart,
 " 'Till want could scarce a ling'ring meal impart ;
 " Days roll'd on days each little comfort spoil ;
 " No peace from anguish, and no rest from toil.
 " A *father's* crime his keener suff'rings moan ;
 " Wand'ring the mountain's steepy heights alone
 " *Whose* axe up-roots thy honors, awful grove,
 " Nor pray'rs, thou gentle Hamadryad, move* ;
 " How

of kingdoms in the earlier periods of settlement is well-known to have been synonymous with, or very nearly resembling the appellation of the region itself.

• It may perhaps argue a degree of partiality to construe the *myrtle* of Virgil, which grew upon the tomb of Polydore, and which, when plucked by the hand of Æneas, drop'd

“ How vain thy plaintive music to the stroke,
 “ Which now,—now thunders on the monarch oak,
 “ Coëval

with blood, as an immediate copy of the Hamadryad of Apollonius; but it certainly bears a peculiar resemblance. The inclosure of these ‘virgins of the *shade*’ in the trees of which *it* was composed, was a part of the heathen superstition; and originally arose from the principle, that every portion of *nature* was under the influence of its local, and *social* divinity, and by a familiar pursuit of such idea, that a general animation prevailed in every surrounding object. The wound inflicted upon the *body* of Polydore in the *branch* of the myrtle may have been derived from the extreme veneration, in which the heathens held their dead: and the complaint of Polydore himself be merely designed, unless it be regarded likewise in a supernatural light, as a poetical preparative immediately after given of his sufferings, and death, which history it must be presumed that his countrymen would be solicitous to learn. That to paint the supernatural was a material design of the poet, his own occasional apostrophes, and exclamations may seem to evince!

It has been observed * by the editor in a former publication, wherein this phenomenon of the ‘bleeding myrtle’ is discussed, that Ovid, for so *a critic* expresses himself, ‘has omitted this story though it fell in his way.’ The reason did not at that time occur to me; but I take it to have been this: in the first place there was no direct metamorphosis; for Polydore was not changed into a *myrtle*; but the *myrtle* partook of the essence of an animated human body, from that of Polydore having been deposited at *its* root; and that this prodigy was rather *subordinate to*, than a *part of* religious enthusiasm; from the subsequent speech of Polydore it must be presumed to have been introduced, to serve the particular occasion of the Trojan army, connected with their *present* circumstances,

* Works of Anacreon, Sappho, &c. Ridley, 12mo, 1768.

“Coëval trunk, in whose protective shade
 “For many an age thy lovely form was lay’d,

and situation. In conformity with this some exhibition of the marvelous which introduced a visit, as it were, from one of their deceased fellow-sufferers in the Trojan war, suitable in point of solemnity, and importance, to the dispositions of minds, anxious for the completion of their labors.

A very excellent use has been made of the heathen system of the Hamadryads intermixed, as it may be surmised, with this fable of the bleeding myrtle, by a writer, equally celebrated for serious, and ludicrous applications of classical ingenuity to the plan of his compositions.

‘ In ev’ry shrub, in ev’ry flow’ret’s bloom,
 ‘ That paints with varying hues yon’ smiling plain,
 ‘ Some heroë’s ashes issue from the tomb,
 ‘ And live a vegetable life again.

.

‘ Perhaps, my Villiers, for I sing to thee,
 ‘ Perhaps unknowing of the bloom it gives,
 ‘ In yon fair scyon of Apollo’s tree
 ‘ The sacred dust of young Marcellus lives !

‘ Pluck not the leaf ; ’twere sacrilege to wound
 ‘ Th’ ideal mem’ry of his purer shade ;
 ‘ In these sad seats an early grave he found,
 ‘ And the * first rites to gloomy is convey’d.’

Mr. Whitehead’s Elegy on the Mausoleum of Augustus.

* Marcellus is recorded to have been the first person buried in this monument.

“ Down, down it falls ! ah why, incautious foe,
 “ In youth’s gay *spring* such rank oppression *blow* * ?
 “ The nymph in labor’s unavailing gloom
 “ Now seals the father’s, and his offspring’s doom.
 “ The crime reflecting, as he meets my sight,
 “ Rear to the maid, I cry, the altar’s hight ;
 “ There smoke the sacrifice in solemn state !
 “ The youth laments no more a *father’s* fate.
 “ At once the heav’n-descended tempests end ;
 “ He loves the patron, nor neglects the friend :
 “ Ev’n now reluctant quits me, lest my grief
 “ Or sue attention, or demand relief.”—
 So spake the seer ! their gladden’d eyes behold
 Paræbius leading from the fleecy fold

The

• There is true spirit and elegance in this little rural episode.—Groves in every period of superstition have been mark’d with religious veneration. Manilius in his *Astronomica*, says,

‘ Jupiter est, quodcunque vides, quocunque moveris.’

A verse of energy, which may be applied from the genius of heathen mythology to the residence of some divinity in every object of nature. On the first perusal of this ‘ pious scenery,’ Mrs. Carter’s excellent ode, in which the *Hamadryad* is so classically introduced, occur’d to memory ; her close to which gives a poetical turn, not to be traced from Apollonius. It may be remarked, that the story of this transaction is deducible from the enthusiasm consecrating very ancient druidical worship. Our moral *Sappho* attributes the destruction of a ‘ sylvan walk,’ the favorite nurse of meditation, to a defect
of

The *double* prize, and rising from their seat
The man of faith the † Chief, and Brothers greet.
As Phineus rules, the solemn vow they show'r
To radiant Phœbus' fate-announcing pow'r,
Bid the lov'd hearth with rich effulgence shine,
When meek-ey'd twilight || marks the day's decline.
The youthful train each festal treasure spread,
Around, congenial sweets the converse shed ;
Till satiate with their joys the slumb'ring *tide*
Or *press* the haulsers, or the mansion's pride.

Now wakes the dawn! and wake th' Etesian gales,
Breath'd o'er the land! assistant Jove prevails ;
Cyrene (Fame reports!) o'er Peneus' meads
In earlier days her fleecy myriads leads ;
No genial love her virgin-hour employs,
No couch devoted yet to bridal joys ;

of relish for exercises of the mind in pursuits of ' finer fancy.'
Such scenes were devoted to ceremonies of venerable priestcraft.
The Hamadryad of the text is termed Thynæan.

† Jason, and the sons of Boreas, rise at the approach of
Paræbius.

|| The original expresses the sun-set ; as one among the dis-
tributions of day and night *set apart* by ancient usage for va-
rious employments, or recreations. As soon as the sacrifices
were performed, festal conviviality succeeded, and after be-
coming at least reasonably social, they made an orderly retreat
to slumber ; but they are generally pictured to have before re-
ceived *ample* nourishment for their palates.

Thou

Thou, god of light, beholdst her *matchless charms* !
 Fast by the stream thou claspst' her in thy arms ;
 Far from, *Æmonia* by the earth-born maids
 Nurs'd, where *her* mountain subject *Lybia* shades.
 Such *Aristæus*' birth ! profuse of grain
Guide of the herds, and shepherd of the plain
Æmonia hails him ; *Phœbus*' thrilling breast
 In wedlock gave his huntress to be † blest'd ;
 Ev'n from the nurs'ry's cares his infant gave
 To urge the studious hours in *Chiron's* cave ;
 In youth's maturer bloom the *Muses*' care
 Grac'd his lov'd nuptials with th' illust'rious fair,
 Ere such the joys, their lib'ral fondness taught
 Th' medicinal arts, and augury's thought ;

† *Ματρὶς-ἑστῆς*, for *ματρὶς-ἑστῆς*, surely may be thus interpreted, rather in conformity with the usual construction alluding to her antiquity. *Cyrene* was consistently dedicated to the patronage of *Apollo*, as part of, or bordering upon the Egyptian territories. The nymph according to the mythological system, from whose name the city and country here described were deduced, may not improperly be called *wife of Apollo*, from the settlement, which the Grecians there made, who received this deity from *Egypt*. She was a huntress in allusion to the more savage situation in which the Greeks may be concluded to have found the country, as indeed their vanity necessarily induced them to construe others, which they anciently colonized, little better than dens, and forests for the sustenance of wild beasts, till *man* became their tyrant, and in course their extirpator, without the slightest regard to that law of 'prior occupancy,' which he has sometimes judg'd requisite to consider in his intercourse with his fellow-creatures. The Grecian poets dignified even debauchery with the name of wedlock.

Gave

Gave him their flocks, rich sov'reignty, to shield ;
To taste the sweeter bliss of Phthia's field,
To roam the dark recesses of Orthys' wood,
Or the soft margin of the circling * flood ;
What time wild Sirius, frantic in his ire,
Sets the wide world of Minoän's isles on fire.
Far, far remov'd each remedy of ill,
Their altars with thy name the vot'ries fill,
Tamer of famine ; mandate of the God,
Whose boy obedient to a father's nod
For Ceos Phthia quits, affliction's friend ;
Quits with the myriads, who his voice attend,
Myriads, whose veins Lycaön's lineage prove ;
There rears the temple to Icmæan Jove ;
The star of pestilence receives the vow
With heav'n's dread monarch on the mountain's brow.
Twice twenty rolling days th' Etesian wind
For gen'rous seed, so custom'd, to unbind
The genial clod, breathes elemental peace ;
Nor still o'er Ceos' plain your off'rings cease,

* The river Apidanus. Chiron our deified instructor of childhood existed in the Cretan cave ; he is drawn in an amphibious formation. The mirotaur was a similar personage, man and beast. Chiron educated his pupils in principles of war, among which the knowledge of horses was peculiarly distinguished. He was a philosopher and legislator, and in these respects deservedly attained an human pre-eminence. The cave, like himself, and the land he inhabited, was mystery, derived from earliest ages of the world renew'd, and united with Grecian mythology.

Ere

Ere Sirius' beam awakes, ye sacred throng :
 So flows the hallow'd voice of fabled song !—
 Th' attendant warriors wooe the fond delay,
 While Thynian hosts the lib'ral *gift* display ;
 Each circling sun, *whose* soothing torrents roll,
 Fair meed of Phineus' heav'n-pervading soul.
 Now to th' assembled gods they load the shrine,
 Firm on the farther shore with rites divine ;
 Array'd they mount their Argo's sacred side,
 And grasp the solid oar with conscious pride,
 Tend thee, sweet bird of innocence and fear ;
 —Euphemus' hands th' auspicious captive rear,
 Her wild wing check'd to flight ; the ready band
 Loose the fix'd haulsers from the billowy strand.
 Thou, fav'ring Pallas, mark'th their awful course !
 A cloud sustains thee with its buoyant force ;
 And speeds thy weight resistless o'er the main,
 Guide of the bark, and guardian of the train.
 As when (still patient of fatigue we roam !)
 The willing wand'rer quits his native home,
 Nor far remov'd the * destin'd regions lie,
 Swallowing the track, that winds beneath his eye.
 (Such, Hope, thy dazzling sun-shine !) in his mind
 Awhile he rolls each comfort left behind ;
 Now chill the marshes ! now the desert burns !
 From side to side an anxious look he turns ;

* They seem more nearly approaching upon every exertion
 of those *wishts*, which *anticipate* the arrival of the travellers at
 the bourne of their labors.

Thee

Thee, Pallas, thus thy airy vessel bore,
Plac'd on the wild inhospitable shore †.

But theirs to join the surge-contracted maze,
 Where the huge rock its rugged *tow'r* displays,
 Beneath, the whirl-pool in its mad career,
 Forbids thee, Argo, thro' the gulph to steer.
 With many a dread the warrior-souls contend ;
 Waves dash'd on waves with rocks their horrors blend,
 Appalling the stun'd ear ; the foamy steep
 Rebellowing-wide each thunder of the deep.
 Arous'd Euphemus, in his hand the dove,
 Impatient springs the prow's ascent to prove ;
 Toils ev'ry oar, as Tiphys' zeal inspires,
 Collected strength each panting heroe fires ;
 'Mid billowy battlements the bark pursues
 A path secure ; beyond the *rest* the views

† Pallas lands at Thunis; from which place the adventurers had recently departed. On the foregoing simile may it be permitted to remark, that the most admired poets of Greece, and Rome were not critically exact in the conduct of their comparisons? The *object* designed for resemblance being very usually extended beyond the limits of the *subject* itself. Many minute circumstances are admitted in the present simile, which characterize the state, and disposition of the wanderer, by no means essentially, if in the least, connected with those, in which the goddess is represented. This may be esteemed a sacrifice of the poet to his knowledge of human nature, and his ardor to describe the working of the passions. But the pursuit of intention is alike fervent in the goddess, and in the man. The earlier spirit of romantic adventure, possessing the Greek, is strongly pointed out ; a spirit concomitant with that of martial exertions in periods less refined.

Op'd

Op'd to the furge the loftiest, and the last,
Each stern rock's bosom bravely to be pass'd,
 Wild floats the flutt'ring heart ; with rapid wing
 Euphemus bids the bird of omen spring ;
 Crowd the fond warriors, gazing at the sight,
 Forth thro' † the *rocks* she weaves her dauntless flight,
Which, bent with headlong fury to oppose
 Her onward way, in horrid union close
 Their clashing sides, fell discord's mutual jar ;
 The boiling ocean maddens with the war !
 A dreary night of clouds ! sound rolls on sound,
 And Heav'n in echoes swells the tempest's round.
 Each hollow cavern 'mid the deeps below
 Roars to the tide the murmur'd tale of woe ;
 Burst to the shore, and frantic in thy mood,
 Thy sallies rush, thou ‡ wildly-wanton flood !
 Round the toss'd bark the circling eddies spread ;
 The dove's rich plumage skims the rock's vast head.

† The original expresses *two* rocks ; floating in mid ocean. Pindar in his fourth Pythian ode, which should always attend the *reading* of Apollonius, describes them in his richest energy of sentiment, and expression.

‡ The original *αγχαλίζω* implying the outrageous triumph of idiot laughter conveys in its application to the ungovernable wildness of the billows, an happier strength of reflection, and bolder animation of poetry than the cool justice of deliberate criticism may commend. The comparison penetrates more forcibly the *mind*, than 'Babylon in ruins' of Ionacy though impressing *it* with the most inveterate stage of delirium.

The

The perils pass'd, each oar's allotted lord
 Sounds the fair omen; Tiphys' strains accord,
 And urge the toil continuous;—evil hour!
 The rocks' huge jaws *wide open* to devour!
 Chill terror wraps each oar-compelling soul;
 Returning surges unexhausted roll;
 Full 'mid the rocks the passive vessel reels;
 The palsy'd host despondent anguish feels,
 As sure destruction hover'd; Ocean's pride
 Frown'd to the aching eye, from side to side.
 Sudden the surge, enormous in its course,
 Fierce swelling as the mountain's cragged force
 Foams horrible; with brow declin'd they mark
 The bursting death suspended o'er the bark;
 Thanks, Tiphys, thanks to thy prevailing nod!
 Safe o'er the surge the tow'ring vessel rod;
 While from the rocks, unconscious of a care
 Floats the proud structure, as on wings of air.
 At once Euphemus to each heroe flies,
 "Bend every oar with matchless strength," he cries;
 The shouting comrades cleave the liquid way,
 Swift as the rower Argo's *oaks* obey,
 So swift her progress to the surge recoils;
 Thus bends the twanging bow in glory's toils!
 The whelming wave wide-rushes, but in vain!
 Smooth as the *cylinder's self-center'd reign,

The

* This comparison of the vessel's rolling over the surges to the motion of a cylinder is accurate, and proves that a poet, with
 O due

The *tow'ring* tenor of her track she keeps,
 Safe o'er the billowy mansions of the deeps †,
Tow'ring impetuous; plung'd amid the rocks,
 Fiercer by the torrent's whirl:—the sullen flocks
 From side to side in mountains swell the flood:
 Unmov'd the ribs, that wrap the naval wood.
 Thy task, fond Pallas, with protective breast
 From peril's frown the fav'rite bark to wrest;
 A course resistless to her speed impart,
 As soars the *feather'd* light'ning of the dart.
 The rocks, collected to the mutual fight,
 Rush on the stern; each ornament from fight
 Burst to the deep its airy summit leaves:
 And heav'n the tutelary pow'r receives. —
 Each danger ‡ far repell'd! the mountain's head
 Firm on its base, broad in its station spread

Im-

due caution as to the frequent display of those *opposite* abilities, is not incompatible with the mechanic; a remark which may be extended to the natural philosopher in general. Indeed, without allusions to objects not immediately connected with the spirit of the Muse, he would be a mere versifier; a character as remote from a bard, as (according Dr. Young's expressive assertion of the superiority of sacred over all other poetry) 'thunder is louder than a whisper.'

† The original epithet to *κύμα* is *κατήγεφες*, which signifies any thing serving for a cover; and such must the *wave* have appeared to the Argonauts to threaten in its size and approximation. Scapula paraphrases the above epithet,

'Unda, quæ se attollendo velut alto quodam tecto operit.'

‡ Orig. v. 604 and 607. *Νέλεμες*, stiff word, is too suddenly repeated; and, therefore, as no addition to the *force* of the passages,
 fages,

Immoveable, as Fate's high counsel fast ;
When seen by heroes, and by heroes past * !

Freed

sages, is inelegant. Whence shall we derive it? Lexicographers are not agreed; perhaps *val* the particle (*valdè*) and *ολλυμι* (*perdo*.)

* I'm weary of conjectures! *this* must end them.'

Cato, a dramatic poem.

• The decree of the Destinies, that these floating rocks should be fixed, as soon as an adventurer in navigation had seen and escaped them, strongly characterizes the romantic spirit, influencing heathen devotion in its ideas of 'gods many, and lords many.' They, who are in possession of a far better religion,

(*Felices nimium sua si bona nôrint !*)

may contentedly construe these objects to appearances with respect to particular situations. Before the Argonauts had traversed this assemblage of rocks, they may seem to have been inconceivable: the monstrous appearances, however seemingly in a fluctuating state before that event, instantly afterwards became fixed; and as reconcileable to attention, as rocks are uniformly experienced. An enterprising and multifarious † writer might be disposed to attribute this change to the 'varying vibration of nerves;' but, in the comment of our present text, neither philosophy may be called in aid, nor religion (I mean that in which we deservedly triumph!) may be *necessarily* perverted. The senses and condition of human nature are sufficient appeals; a danger approaching, and a danger avoided, create very different transitions in the mind. The motion of waves on the one hand, and that of the vessel, borne upon them, on the other, must

† Dr. Priestley.

Freed from their fears, no object strikes their eye,
 None but th' expanded sea, and boundless sky ;
 All feel their rescue from th' infernal shade :
 When Tiphys thus his pious soul display'd.
 " Safe is our Argo ! safe our daring host !
 " Thine, Pallas, thine, the gen'rous aid we boast !
 " Her matchless structure own'd thy skill divine ;
 " Each peril baffled, and the conquest thine !
 " Nor thee, my chief, the mandates of thy king,
 " Far from the rocks our happier lot to spring,
 " Terrific scare ! a god, a god our friend !
 " Hark ! Phineus bids success our cares attend !"
 He ceas'd ! the vessel (such his dread command !)
Mid ocean stems beyond Bithynia's land.
 From Jason's lips the cordial accents flow :
 " Why, Tiphys, thus address the man of woe ?
 " I, I am guilty ! ‡ and my soul's despair
 " No good can palliate, and no years repair !

be concluded (and in more ancient, and therefore less experienced ages, must unavoidably have so actuated,) to have occasioned in idea to the disturbed observer a motion of the very objects (the rocks), by nature impossible to be removed. These rocks evaded, reason reverted to her familiar tone of exertion. Accordingly we observe, that the excessive horrors, which *had* bewildered thought, on its first communication with these 'prodigious mountains' in the centre of expanded ocean, subside, and the composed voyager observes,

' Nil, nisi pontus, et aër.'

Ovid. Met.

‡ Ημετέροισιν in the original is explained by the ensuing lines. Scapu deduces the word from ἀέρον (placed for the night) and derived from ἀ (priv.) and θνητός (mortalis) night being ill-

“ My better task, when Pelias urg’d the toil,
 “ To spurn his mandate, and refuse the spoil !
 “ Fix’d to resistance, though my forfeit life,
 “ Limb wrench’d from limb, had clos’d the gen’rous
 “ strife.

“ With terrors palsy’d, with afflictions press’d
 “ I plough the surge, no heroe in my breast ;
 “ Th’ illusive shore with doubtful wishes trust,
 “ Each heart unsocial, and each hand unjust !
 “ Ere since your ardor flash’d to glory’s ray,
 “ Mine is the sleepless night, the throbbing day !
 “ Much Jason has revolv’d ! § thy steady mind
 “ Harangues, my Tiphys, to no griefs resign’d !
 “ Nor for myself these sorrowing torrents fall ;
 “ My fears for these, for those, for thee—for all !
 “ My fears, lov’d comrades (thou my witness, truth)
 “ Lest Greece from Jason claim her perish’d youth !”—

ill-suited to ‘ short-sighted mortals,’ and indeed they rarely see with precision ‘ at broad noon day.’ Scapula likewise conjectures its origin to be ἀμαγρέω. The sense of either is reconcilable with the passage in question, but the deductions are arbitrary, when we consider the misplacing, and omission of letters, necessary for the support of etymological principles. What if we construe Ἡμας ποτὸν, from αμα (cum, simul) and ποτὸς ?

‘ To err is human !’

§ Thy steady temper, Portius,
 Can look on pride, ambition, fraud, and Cæsar
 In the calm lights of mild philosophy :
 I’m tortur’d ev’n to madness !

Cato ; a dramatic poem.

So flow the strains, that * *tempt* the warrior soul !
Around their life-reviving murmurs roll ;

Wak'd by th' applause his thrilling pulses beat,
And thus he vents his bosom's inmost heat.

" Oh ! friends, my safety center'd in your own,

" My best full confidence your worth alone,

" Vain horrors, hence ! no more ye Jason awe,

" Though hell to snatch me gap'd her vengeful maw ;

" Urg'd by each danger while your toils increase !

" —For now, yon floating prodigy's at peace,

" Nor ill-advis'd I deem, no future hour

" Such scenes destructive on our course shall pour ;

" If while o'er ocean's fields we hold our state,

" Thy counsels we attend, thou seer of fate !" —

He spake, the mutual converse charm'd no more.

At once they ply the † discontinuous oar

By

* The same thought is literally expressed in our version of the New Testament. ' This he said, tempting them.'

† The griding sword with *discontinuous* wound
Pass'd through him, but th' etherial substance clos'd,
Not long *divisible*.

Milt. Par. Lost, b. vi. l. 329, 330.

This word, rarely used, transferred from our immortal bard, is taken by Dr. Newton's interpretation from the old definition of a wound, that it separates the continuity of the parts. "Vulnus est solutio continui." The ensuing epithet, 'divisible,' might lead to this construction. But there may be little occasion to assist the *poetical* by an application to the *chirurgical* art, when we reflect that 'discontinuous,' alludes to

By Rheba's rapid stream, Colona's hight,
 By the drear promontory's † *sable night*,
 The sea-girt *threshold* of thy wat'ry dome,
 Phylleia, foster'd in the social home
 Of Dipsacus, where *Phrixus* smil'd, the prize
 His boast what time the hated seats he flies;
 Sprung from the nymph, whose beauties rule the mead,
 His ev'ry thought disdains th' oppressive deed;
 Thence, with a mother shar'd the father's reign
 Tends on the peaceful shore his fleecy train.
 These as they pass, they mark *his* lifted shrine,
 Mark the stop'd margin to the flood decline;
 And Calpe's deep serene: when shades prevail,
 With unremitted oars the warriors sail.

to the wound inflicted by the 'swift wheel reverse' of the archangel's sword, which,

' Deep ent'ring *shar'd*

' All his right side.'

' Discontinuous,' we may therefore derive from the Latin particle (dis) testifying the motion of Michael's effort when he struck Satan, and his continued perseverance till the great wound was given.

† This is called 'the black promontory' in the text. The version has hazarded an *expansion* of the original, referring to the effect, which an extensive mountain has upon the eye of an observer placed beneath it, to render it of a darker appearance. 'Nemorum noctem,' is an expression of a late bard, whose English poetry is accuracy, but whose *Roman lyrics* are not always purely classical; however, this cannot fail to receive the simile of his countrymen, on account of the freedom of thought, which it so spiritedly enforces.

As to the lowing lab'ers of the field
 Clog'd with deep-rains the stubborn furrows yield,
 Yield at the last;—around, the smoaking tides
 Distil profusely from their necks, their sides,
 Their strain'd orbs writhing by the yoke oppres'd,
 The parch'd breath heaves incessant from their breast;
 Fix'd firm in earth their * hoofs urge the stern way;
 Urge thro' the heavy anxious hours of day:
 Tenacious thus the *lab'ring oar* they ply!
 When the mild day-beam lingers in the sky
Reflected, ere the sullen hand of night
 Wraps with her veil the *last remains* of light,
 In these serener moments, Thunis' isle
 Wooes to her desert strand the heroes' smile:
 The *visitants* descend to fav'rite earth;
 Where he, the triumph of Latona's birth,
 The god, (returning from fair Lycia's land,
 As to your myriads, Hyperborean band,
 He speeds) his *vor'ries* hail; his cheek along,
 Curl'd as the vine-branch the spread ringlets throng;

* Συγρίπτορας in the original has been more usually explained from *ἐκίπτω* (incumbo) the little particle *εἰ* added by epenthesis to the root from which it thus branches. This is clipping, if not coining! why not, as more strictly etymological, derive it from *καλιός* (quasi *καλός*, claudus) and *εἰπτομαι* (projicior) The word itself in its sound is expressive of the object described. The foot of the oxen in the yoke sinking through the extreme moisture of the ground occasions an apparent lameness in the animals, obliged to give at every step the full pressure of their chests to the burden of the draught.

† The Argonauts.

With

With careless touch he waves the silver bow,
 Adown his iv'ry back the quiver's show
 Floats from his shoulders; Thunis' trembles round,
 The surge beneath him seeks its *earthly* bound.
 Soul-reaving terror chills them as they gaze;
 Th' unbounded radiance, which his eye displays,
 'Who can endure it?' lowly-meek depend
 Their conscious looks; his rapid pinions bend,
 Whole Ocean lighting from the fields of air;
 When Orpheus' music soothes the gen'ral care!
 "Heroes all hail! the God whose splendor cheers
 "This subject world, the fire of morn appears!
 "Our's the lov'd island of his sacred claim;
 "The lib'ral victim speak his honor'd name,
 "Rear'd on the circling shore an humbler shrine!
 "And if in future years his will divine
 "Grant to Æmonia's reign our safe return,
 "The thighs of many-branching goats shall burn*.
 "What-

* Why are she-goats offered to Apollo? They were to be offered by the Argonauts on their return to Greece; so says my original! a return, which these adventurers hoped to obtain through the indulgence of their patron, and guardian deity. The prospect of comfort and happiness, when they were fixed in their native country, is not unsuitably ascertained from the uses of this animal to the purposes of domestic life. We may certainly collect, that the goat was peculiarly esteemed in a more sacred and distinguished line by remote antiquity. A veneration and distinction not only familiar to the critic upon heathen ceremonies, but to the commentator of those sacrifices appointed by the Almighty to

“ Whate’er we can, is due !—Libations rise !

“ And incense curl’d in volumes scent the skies !

“ Still, when no more thy present smiles we trace,

“ Still deign to guide us with thy fav’ring grace !”

He ends ! their altar rude with flints they spread ;

Others with curious eye, and eager tread,

The plains pervade ; in pious wish to find

Or shaggy goat, or fear-indulging hind,

Amid congenial beasts who roam for food

The gloomy horrors of the boundless wood.

Latona’s son affords the ready prey ;

Thee, leader of the dawn, their vows display !

Each sever’d victim on the altar plac’d,

A flaming sacrifice, the godhead grac’d ;

The full-voic’d chorus crowds the hallow’d fire :

Thy smiles, young ruler of the dart, inspire !

Thee, arrow-lancing boy, thy vot’ries sing ;

Æagrus’ minstrel wakes the lyric string ;

Wakes the shrill melody’s immortal strain ;

His theme, Apollo ! fair Parnassus’ plain

Saw from its mountain-rocks the dolphin’s length,

Huge monster, level’d by the bowyer’s strength ;

Scarce † o’er his cheek the rising down prevails,

Luxuriant tresses wanton to the gales. Be

to rivet the attention of his favored people to the Creator of animals, subservient to the empire of man, as conducive to his subsistence.

† The original word paraphrased in the version, *γυμνός*, I believe to have been borrowed from some picture, or statue of Apollo,

Be yet, propitious ! (may those tresses flow,
 Nor art's restraining hand, nor injury know !
 Such Phœbus' right ! and such, a mother's charms
 Behold her offspring, clasp'd within her arms !)
 Corycia's virgins in his worth rejoice ;
 " God of the dart," resounds the tuneful voice :

Apollo, subsisting in the days of our author. Whatever may be the force of such construction, I have been contented to submit a more general application to the state of youth. The heathen deities exhibited in a more youthful character appear unornamented by dress. The more adult, who may be presumed to have arrived at a ' mischievous maturity,' as they experienced previously to deification : the resolution of heroes remained afterwards *tinct red with the passions of men*. Apollo may seem delineated in the bloom of youth, from his origin as parent of light ; for the sun in the spirit of eastern, no less than western enthusiasm, was thence honored with that incorruptible animation, more immediately possessed in the vernal season of life. The earlier ancients saw the sun rise (I will not assert it of many moderns !) they saw it likewise decline, only to rise again. No wonder that those, who may (some of them) have imbibed no purer principles, considered it as the source of splendor, so convenient to the engagements, and so conducive to the interests of existence. Poetry came in aid of what the heathens pronounced religion. Every deity assumed a different appearance, according to the more infantile, or more ostensible part in which he was to figure in the mythological system. There was Jupiter in his cradle at Crete ; there was Jupiter in his amours. Apollo was pictured in the arms of his mother, and of his mistress. Perhaps amongst the whole ' officina deorum,' Cupid alone enjoyed, in a literal sense, an *eternal youth* ; and this in conformity with the passions, which, however we may occasionally observe them to overflow in age, are more rational characteristics, as rationally indulged in youth alone.

Thence

Thence to the pow'r of light the votive song !
Close to the raptures of the warrior-throng
Around the bowl's libations rich they swear
The public succor their eternal care ;
Swear by the altar's touch the friendly soul ;
Still, pious records, still your periods roll ;
To concord rais'd the temple's radiant scene,
Still sound the glories of its gen'rous queen!—
Now the third dawn awak'd ! with genial smile
The zephyr woces them from the tow'ring isle.
Oppos'd to view thy entrance, Phrygian tide,
They pass the plains of many-blooming pride,
And Lycus' stream, that cheers the circling mead ;
Swift as the gale they urge their rapid speed,
Cables, and naval armaments resound
Crashing ; amid the shades' nocturnal round
Sooth'd is the lively blast ; their joys avow
Th' asylum wish'd of Acherusia's brow,
Whose far expanded heights, a boundless steep,
Frown o'er the billows of Bithynia's deep ;
Wrap'd in its central realm the rock's vast shoot,
Lav'd by the surge, distends a polish'd root ;
Roll'd ocean bellows round with horrid roar :
Above—huge plantanes crown the haughty shore.
There, wide-within, the spacious regions prove
The hollow entrance of an onward grove ;
Deep maze of forest, in whose craggy womb
Unfathom'd Orcus sinks the cavern'd gloom ;
Whence

Whence sullen vapors with a palsying chill,
 Eternal pests, the long recesses fill.
 Hoar nurse of frosts, which hold their stubborn sway,
 Scarce melting to the Sun's meridian ray !
 Nor thine, stern mountain, quiet's lovely reign,
 Still fond to listen as the waves complain !
 Still fond to listen from the gulf below,
 While winds loud-murm'ring thro' thy foliage blow.
 Thence Ach'ron's melancholy waters spread,
 Their bursting source the promontory's head ;
 To eastern ocean's arms their tribute yield,
 Pour'd thro' the bosom of the valley'd field.
 Such wast thou, Ach'ron ! known in future time
 At Megara, the sailor-saving clime ;
 Nisæan Megara, whose warrior-birth
 Thy myriads gave to that incircling earth,
 Fair * Paphlagonia's grace ; 'twas thine to greet
 With soft'ring arms the tempest-shaken fleet !

On

* In the original the country of the Marianduni, to which a colony from Megara emigrated in the course of years, and was saved from shipwreck by the shelter of the river Acheron; from this circumstance distinguished by the name of Σωταίρνη, a preserver of navigators. With regard to the etymology of names and places, we may esteem them less arbitrarily imposed, when a proper investigation is directed by that more authentic clue, the knowledge of languages, in which those distinctions are primarily recorded, and by the history of the respective kingdoms, in which those languages were used ; add to these a connection of languages, and kingdoms with others more contiguous from intercourse of conquest, union,

On these auspicious shores, resign'd to fight
 Proud Acherusia's promontory hight,
 Thrice welcome beach, the ready warriors' land,
 The genial breeze scarce breathing o'er the strand.
 Nor long from Lycus sov'reign of the coast,
 Nor long from *those* conceal'd, his *subject* host,
 Th' approach of men, stern Amycus who flew :
 Erewhile from fame the deed of worth they knew,

union, and commerce. But in many instances we may be satisfied to tread upon less extensive ground. Acheron, and its surrounding scenery may be sufficiently evinced from the description of Apollonius to have worn the face of melancholy itself; gloom and sullenness of natural situations dispose the mind to congenial reflections, whence originates superstition. This many-headed monster was the growth of heathen enthusiasm, which so far from wishing to lop off one head with the sword of reason, encouraged additional ones repeatedly to rise under the nurturing rays of credulity and imagination. Heathenism would admit of no vacuum, but every corner of creation was to be filled with deified phantoms. As above the earth crowds of divinities were fabled to reside, beneath the earth others were to reside likewise. Hence the situation of Aïdes in these regions of horror, in which from earliest ages the mysterious solemnities were performed! The names of Acheron and Aïdes imply sorrow, and familiarized the conceptions of a future state, the uncertainty of which, when compared with the actual experience of things during present existence, must necessarily have impressed the meditations of those, whose devotion was as little adapted to comfort, as it was little derived from truth, with the severest awe. After such a picture of polytheistical romance, happy is the christian who can contrast it with the certainty, the purity, and the cheerfulness of his own religion!

Prais'd

Prais'd was the conqu'ror, and avow'd the friend;
While Pollux as * a God the many tend,
Around collected; late their own th' alarms,
That call'd the treaty-breaking fiends to arms †.

In early hour 'mid Lycus' social dome
Secur'd by public faith the heroes roam;
Mix'd with the treat rich converse of the soul,
Ingenuous truths from Jason's bosom roll;
Each hero told, his heav'n-descended line,
And Pelias' mandate to the great design;
Th' asylum soft of Lemnos' social bow'rs;
Their deeds in Cyzicus' imperial tow'rs;
That Mysia's, Cyos' fost'ring harbors left,
They deeply mourn'd, of their Alcides rest;
Sage Glaucus' counsels their unbounded trust;
Bebrycia's king, and subjects laid in dust;
A Phineus' prophecy, a Phineus' woe,
His Cyanean rocks escap'd his accents show;

* A prejudiced people thus complimented works, which they could not as miracles resist. 'The Gods are come down to us in the likeness of men, and they called Barnabas Jupiter, and Paul Mercurius.' Acts, xiv. 11, 12.

† These subjects of Lycus had lately been at war with the Bebrycians; for thus speaks my original. The verse immediately preceding (orig. 759) must be read *μὲν ἐπεὶ*, words which, if quantity be esteemed worthy of attention, are necessarily reversed from their usual run. Verse 764. orig. for the same reason must be read *οἱ μὲν*; perhaps *ὃ μὲν* may be still better, the repetition possessing superior force and elegance.

Known

Known in his fav'rite isle the Pow'r of day :

And, while his strains the various tale display,

He soothes the list'ning ear ; at once renew'd

Thy theme, Alcides, Lycus thus pursued.

“ Ah ! why, ye strangers, such a bulwark lost,

“ This length of ocean to *Æetes* cross'd ?

“ Well fix'd in mem'ry, since his form I trac'd ;

“ My fire, my *Dascylus*' abode he grac'd,

“ Ev'n o'er *this spot*, thro' Asian realms alone

“ Stalking ! *Hippolita*, thy warrior-zone

“ His triumph stamp'd, 'twas but my manhood's

“ dawn ;

“ Yet can I ne'er forget a brother drawn

“ A wretched corse, (this, this the fatal plain !)

“ To rites funereal, by the *Myrians* slain :

“ Still by the people mourn'd ; from that sad hour

“ Flows the fond elegy's bewailing show'r !

“ 'Twas His to conquer, dauntless in the fight,

“ Skill'd in the *cœstus*, *Titias*' lordly might ;

“ Above the bold compeers whose envy'd claim,

“ The pow'rs of vigor, and the charms of frame ;

“ Crash'd all his teeth, he thunders to the ground.

“ THY toils fraternal, *Phrygia*'s ample round,

“ Encircling realm, with *Mysia*'s *subject* host,

“ Join'd richer conquests to my father's coast ;

“ Gave to his sceptre's sway *Bithynia*'s pride,

“ And regions lav'd by *Rhœba*'s silver tide,

“ Ev'n to *Colona*'s heights ; th' extended *earth*

“ Spontaneous by the sons of *Pelops*' birth

“ Sur-

“ Surrender’d to my fire; Billæus’ flood
 “ Breaks o’er her verdant sides in sullen mood.
 “ The rude Bebrycians with their impious lord
 “ (Far, far remov’d *that* bold unerring sword!)
 “ Swell their rich bound’ries with recover’d spoil,
 “ To realms, where Hypius feeds the marshy soil!
 “ Yours, warriors, the revenge! the solemn time
 “ (No! not a god will stamp thy hate a crime!)
 “ Well-urg’d thee, Pollux, to th’ embattled shore,
 “ And crush’d the tyrant, welt’ring in his gore!
 “ Be thanks, your glory’s due, my heart’s employ!
 “ Thanks by a Lycus pay’d with conscious joy!
 “ Such the choice incense of a grateful breast!
 “ Fair *Virtue’s* meed!—*she* succors the distress’d.
 “ My Son such deeds of conquest shall inspire
 “ Your paths to follow, and partake your fire.
 “ Oh! may a father vaunt! when such the friend,
 “ Your course each *hospitable* shore shall tend
 “ Wide to Thermodon’s stream!—ev’n now be mine
 “ Far on the beach to rear the hallow’d shrine!
 “ Rear to the twins on Acherusia’s brow;
 “ The gazing mariner with passing vow
 “ Shall crown the structure; mighty *Godheads* known,
 “ Fast by the city to *themselves* alone
 “ Be many an acre’s fertil glebe resign’d!”
 —So smil’d the festal converse of the mind!—
 Aurora rises! to the ships they haste,
 With myriad gifts associate Lycus grac’d

The parting host ; nor His, reluctant stores,
 Who yields an offspring from paternal shores *.
 There, son of Abas, thy prophetic breath
 Felt, as it spake, the destin'd stroke of death !
 Ah ! what avail'd thee, future scenes to spy ?
 Grim fate her victim points, 'tis thine to die !
 Wrap'd in the osier-fringed stream, that leads
 A lazy current thro' the sedgy meads,
 His sides he laves, to soothe th' embowel'd heat ;
 When the huge boar stern-rushes from his seat,
 The dreaded tyrant of each woodland maid,
 Unknown to man the fen's vast length he stray'd,
 ' His solitary reign ;' while Idmon stalks,
 Conceal'd the savage eyes his wat'ry walks ;
 Darts from the covert with relentless spring ;
 Flounc'd on his thigh the talons' grisly wing ;
 Full to the bone the throbbing sinew bare,
 Aghast he roars in anguish of despair :

* The social and temperate disposition of Lycus is characteristically designed by Apollonius. The deification of the twin-born demi-gods was congenial with the overflow of pious gratitude in an heathen bosom, and the spontaneous resignation of the son of Lycus, as a guide to those shores, the hospitality of whose inhabitants would by his interposition be secured to the Argonauts, evinced the cordial benevolence by which the father's moral principles were inspired. Such practical philosophy in the latter view boasts a superiority over those phlegmatic arguments of theory, which however they pervade the tongue have too frequently no influence upon the conduct.

Prone-

Prone-issuing, wonder seiz'd the list'ning train,
 With loud laments collected o'er the slain.
 As flies the *monster* o'er the marsh, thy art,
 Brave Peleus, whirl'd the too-unfaithful dart,
 With doubled rage *he* turns, devoid of fear;
 Stern Idas in *his* vitals lodg'd the spear,
 Sunk breathless to the ground *his* bulky force !
 —Slow to the bark they bore the warrior corse
 Thick-panting, till fond life's disorder'd charms
 Fade, sicken, vanish in their friendly arms.
 Awhile the main forgot, the tear they shed ;
 The last, last tribute to the sacred dead,
 Three days to grief resign'd ; the dawning light
 Darts a *fourth* ray, and marks the *closing* rite,
 Magnificently sad ; the scene of woe
 Grac'd by the monarch's and the *subject's* show.

Doom'd many a victim from the fleecy store
 (Such laws adorn the dead !) to bleat no more ;
 There to their Idmon's shade a tomb they raise ;
 The monument of worth to future days :
 Above the shore the * naval olive grew ;
 Still green, embosom'd in the steep to view.

Thou,

* The wild olive, the same with that on which St. Paul
 forms his most elegant comparison in his Epistle to the Ro-
 mans, receives in the present passage the epithet of *νηός*, from
 its situation in the vicinity of the ocean. The word *φάλαγξ*,
 applied to trees in these more ancient writings, expresses the
 stem of a tree employ'd to fasten the cables of ships to the
 shore

Thou, lovely muse, inspire the sacred theme !
 Be mine to pour the consecrating stream ;
 To sing that Phœbus will'd the * *pious host*
 To hail with pray'r the patron of the coast,

And

shore. When we read of the Titanians wrestling whole immense trees by the roots from the earth, we may reflect that such trees were wielded by them in their battles against the heathen deities, and are placed conformably with the expansion of ideas to express the enormity of gigantic opposition; extemporaneous weapons were snatched up by passion at periods, when reason had not exercised her destructive pre-eminence of invention, as to martial instruments: these '*silvarum fragmina*' which were adapted to pursuits of sudden anger. The *φάλαγγες* became afterwards 'clubs,' from the compactness and perseverance of which savage instrument their firm phalanxes may not unfairly be deduced. Dr. Potter's *Grec. Antiq.* vol. ii. p. 36.

The olive-tree, specified in the text to have been situated in the bosom of the promontory, as it were in a suspended state, may intimate, that the Argonauts had taken a slip of the branches from the stem of the tree upon the shore, and placed it '*in piam memoriam*,' (for such was the custom!) near, or upon the burial place of Idmon; it there took root, and posterity saw it adorned with more diffusive foliage.

* That the exertions of numbers were attributed to a single hero of ancient Greece is a circumstance, which little admits an argument. The simplicity of the Argonautic relation was highly consistent with the rising importance of Grecian adventure, and perfectly conformable with an unsettled state. Idmon's character is a picture of Grecian prepossessions as to objects of devotional regard. Idmon was a prophet; it might not perhaps be difficult to ascertain his genuine origin from holy writ. He could foretell his death, but however urgent the pleas of nature, we observe from our original, that
 he

And from the time-devoted olive's round,
 A central spot, the city-walls to found;
 No more their boast sage Idmon's auguring fame,
 Chang'd the fond vow to Agamestor's name.—
 What other comrades met th' untimely doom?
 Again the heroes heave the solemn tomb!
 Ev'n now the two-fold monuments arise;
 (So fame records!) the gallant Tiphys dies!

he could not prevent it. The Fates are called into office upon the occasion; yet what are the Fates but currents of those 'muddy streams,' flowing from a source *the least* defiled? In process of time, when Bœotia and Megara were, as it is recorded, directed by Apollo to a veneration of Agamestor, as a substitute for the augur Idmon. Idmon represents the state of religion, as to the prophetic 'afflatus,' and the ceremonies of religious rites in the parade of funerals; his history likewise evinces that devotional adherence to *monumental* exhibitions; which from the present episode of our poet may corroborate, or rather confirm the opinion, that cities themselves owed their original construction on the heathen plan to the spirit of pious enthusiasm. The city Heraclea, for so the text is understood by the scholiast, was erected round the 'tumulus' of Idmon. The title of Agamestor is purely Grecian; he is a man of many counsels; this peculiarity may attract our ideas to the ages, which gave birth to the ancient *republics* so greatly valued, as foundations of liberty, and so greatly confused by that heterogeneous mixture of *levelling* dominion, which has been experienced to corrupt the subordination of every state, unless *happily* converted, or to speak more justly, *perverted* to the insignificant lethargy of *busy* dullness, uniformly influencing *commercial* orthodoxy. Such is the present supineness of *burgomaster* prevalency! Rich they may be; but such a system prevents them from being great! They should for the last purposes re-adopt an active, not a passive stadtholder.

Rest to his billowy toils the fates decree,
 Far from his country, which he ne'er shall see ;
 Short the disease that hurl'd him to the shade !—
 While Idmon's corse attendant duty laid,
 How swells their sorrow's unexhausted tear,
 To Idmon's join'd the wretched Tiphys' bier * !
 Lost in despair, a slow dull pace they keep,
 (Close wrap'd their vestments) by the roaring deep ;
 Nor comfort's food, nor treasures of the bowl,
 To soothe the pangs that rankle in their soul !
 No ray of hope enlightens their return !
 Still were their lot for native realms to burn,
 When mighty Juno warm'd Ancæus' breast ;
 (By ocean's god the parent fair compress'd
 Gave near Imbrasius' stream the *boy* to day ;
His the stern sceptre's well-instructed sway !)
 Thus Peleus' ease the gen'rous accents chide !
 “ Is this the hero's task, his honest pride,
 “ Thou son of Æacus ? From scenes of toil
 “ Littlest to slumber in a foreign soil ?
 “ Not thus, experienc'd in the war my peace
 “ I left for Jason, and his radiant fleece !
 “ Left thine, Parthenia, left my country's arms ;
 “ Nor less Ancæus' art the billow charms !

* If we consider the services of Tiphys, while the *Argo* passed the Symplegades, we may reconcile the sorrow for a pilot lost.

“ To stem wide ocean not a fear be ours !
 “ Others, our happy boast, of matchless pow’rs !
 “ Whoe’er * the pilot of the gen’ral voice,
 “ No censure dares arraign our purer choice.
 “ Hence !—and these truths with anxious breath
 “ reveal !
 “ And spur to deeds of worth our *dying* zeal !”
 He ends ! With throbbing joys his bosom beats ;
 Erewhile th’ assembled warriors Peleus greets.
 “ Ah ! why my gallant friends, this waste of grief ?
 “ These, these have perish’d, nor is our’s relief !
 “ Their lot the suff’rings of mankind to share :
 “ Yet many a name invites the vessel’s care !
 “ Ours, virtue’s toil, impatient to depart !
 “ Oh ! burst this heavy lethargy of heart !”

* Juno, as consistently as poetically, is represented to have animated the ardor of Ancæus ; through her interposition he is enabled to preclude the censure of arrogance, otherwise imputable to his conduct. Such were the enthusiastic efforts of polytheism to divert the passions inherent in man into the channel of *deified* importance. The simple truth is, that the death of Tiphys made a vacancy, which Ancæus was ready to fill. Idmon possessed no place unless that, if we can call it one, of augur, which many others, it may be concluded, were prepared to supply ; he was therefore much lamented ; Tiphys had been of service in his department, but instead of honors to his memory, a candidate immediately starts up virtually to deface it, however, the directions of Phineus rendered the office of augur less important ; and the passage of Argo through the rocks, fatal to navigators, having been accomplished, there was less occasion for that of pilot ; to which place Peleus seems to have aspired.

Deep pond'ring his reflection, Jason cries ;
 " Whence shall these rulers, Peleus, whence arise ?
 " They o'er the host, whose skill superior spread,
 " Hide in despondence the diminish'd head,
 " With more than Jason's woe ; sure as our friends
 " Mix with the dead, my soul a scene portends
 " Of boundless ill ; perchance the frown divine
 " May ne'er Æetes to our vows resign !
 " Ne'er, we may ne'er review our native home ;
 " Again those bars of rock secure to roam !
 " *Through life embosom'd in this dreary space,*
 " *Our death disastrous, and our years disgrace !*"
 The hero spake ! Ancæus' restless soul
 Flew to the bark, and seiz'd the helm's control ;
 A god's commands the zealous ardor wing,
 * Three rival warriors to the labor spring ;
 The gen'ral frown their forward zeal disprov'd,
 And fix'd Ancæus in the seat he lov'd.

Twelve days Aurora streak'd the sky ; they sail ;
 Swells the full canvas to the western gale ;
 Thro' Ach'ron's stream with sounding oars they pass'd,
 Each shroud expanded to the faithful blast ;

* The names of these are intimated in the original to have been ' Erginus, Nauplius, and Euphemus.' Ancæus, the most importunate, and such has been in later periods observed to be the case, attain'd the prize. But the ancients from their religious indulgence of, argued as advocates for, the success of unruly passions, which the true philosophy of religion can alone subdue.

Far

Far o'er the billows cleav'd their steady course,
No danger threatens them, and no tempest's force.
They toil'd, till ocean's plains the stream unites;
There, where the son of Jove, (so fame recites!)
For dearer Thebes forsaking India's throng,
The pious orgies, and the choral song
Wakes in the cave's recess, condemn'd to try
The long lone nights of sullen chastity:
E'er-since Callichorus, the river's name,
And Aulus' den the *neighb'ring* sounds proclaim!—
Thence, Sthenelus, their view thy sacred tomb;
The arrow's feather'd light'ning seal'd thy doom;
Alcides' comrade from the * battle's roar,
He press'd in death the sea-encircled shore.
Nor far they sail, dread Proserpine's control
Lifts the fond pray'r, and gives his mighty soul
Once more his country's gen'rous race to view;
His steps the promontory heights pursue,
The bark he eyes; array'd to deeds of arms
Wide from his helmet dart th' effulgent charms;
Nods the rich plumage o'er th' empurpled crest,
Again the gloomy shades receive their guest!

Aghast the train behold! the prophet's hand,
Thine, Mopsus, waves, and points the nearer land;
'There (such his will!) the spectre to appease—
—They heard! the sails collected from the breeze,

* From the expedition undertaken by Hercules against the Amazons.

The cable huri'd to shore, the sacred soil
 Urg'd at the warrior's tomb the gen'ral toil :
 Pure flow the liquid off'rings o'er the shrine,
 Rich from the victim curls the smoke divine.
 Their cares the *various* sacrifice divide * ;
 To thee, thou God of light, the vessel's guide,
 The altar rais'd ; thou, bard of magic fire,
 Yield'st for the region's name thy sounding lyre ! —
 Up springs the ready gale ! their steps they bend
 Forth to the ship ; the whistling shrouds distend
 Firm on each foot ; along the deep she flies,
 Undaunted in her course thro' azure skies
 As soars the quick-ey'd hawk with steady sway ;
 And glides soft waving o'er th' etherial way,
 Nor shakes a ruffled plume ; Parthenia's flood,
 Where leagu'd with ocean's tide in placid mood,
 The warriors quit ; 'twas therè thy matchless grace,
 Latona, spent with labors of the chace,
 Ere to Olympus wing'd, retir'd to lave
 Those limbs, yet throbbing, in the lovely wave !
 Nor ceas'd their ardor with the shades of night,
 They pass the † city, and the † mountain hight,

* I construe this verse, (the 929th of the original) to imply a portion of the libations, and victims reserved for the adoration of Apollo, applied to soothe the manes of Sthenelus.

† The names of these places as represented in the original are Sesamus, the Erithynian mountains, Crobialus, and Cromne, with the forest Cytorus, and, to close the unpoetical list, Carambis. I persuade myself that their omission in the version will readily be excused ; and they are noticed in a remark only for the preservation of exactness.

The

The neigh'bring † sisters, strait the heroes prove,
 And † thee, embosom'd in the darkling grove;
 Nor † thou forgot, who deck'ſt the winding ſhore;
 Theirs ſtill th' unpausing concert of the oar;
 With orient Phœbus wakes the labor'd round,
 Nor ſleeps with evening's gloom; Aſſyria's bound
 Swift they approach, where great Aſopus' joy
 Sinopa triumphs in her chafte employ.
 To her, entranc'd by many a luring art
 Thy loves untainted virgin Truth impart,
 Thou ſov'reign pow'r, to *sweeter fraud* reſign'd
 Each fav'rite wiſh, that feſters in her mind.
 Pure innocence ſhe aſks; her witching ſmiles
 Thus cheat the god of day with trait'rous wiles.
 With unavailing ſighs the murm'ring pow'r
 Of Halys' ſteam laments th' eluſive hour;
 Nor god, nor man, enamor'd of her charms,
 E'er thrill'd with rapture in her yielding arms.

* Thy ſons, Deïmachus, belov'd of fame,
 Far from the chief, and fill'd with glory's flame
 Here fix their ſeat! the warriors they diſcern;
 The deſtin'd progreſs of their voyage learn,
 And quit the peaceful ſcene; with louder gale
 Auspicious zephyr fills the ſpreading ſail;

† See the laſt note in the preceding page.

• Theſe ſons are enumerated by Apollonius under the names 'Deileon, Autolychnus, and Phlogius.'

Pleas'd

Pleas'd with their guests, by fav'ring blasts supply'd,
 Halys they pass, and Iris' neigh'bring tide;
 Mark, where Assyria's streams her meads o'erflow;
 With onward toil, ere dawns reviving glow,
 Proud Amazonia, from her heights display'd,
 Her willing harbor points; *there*, lovely maid,
 Stern Mavors' offspring, Melanippa fair
 Sank in the mazes of th' Herculean snare.
 Thine, brave Hippolyta, a sister's will!
 The zone, where art with variegated skill
 Avow'd the master hand, thou gav'st; to thee
 A full reward!—the heroë set her free.

Deep in the bosom of the beach the band
 Fast by Thermodon's flood invite the strand,
 Wild heave the troubled billows; not a stream
 Rolls o'er the fertil soil the waves' extreme
 Thus through its separate channels; rich th' amount,
 Whose hundred accents scarce the track recount*!
 Sprung

* 'He,' says Apollonius. 'who would number every single channel through which the river Thermodon runs, would require four to make up a hundred—Ninety-six channels.' What a pitiful appearance must the famous Nile make with nine mouths? But these very nine are little ascertained in ancient writings. How can we read without suspicion the enormous course of the Thermodon through ninety-six? The poet as usual runs away with the historian; truth by no means in the language of Milton to Salmasius,

Suam expedit Apollonio hundredam.

The continued description of this river and its course still farther evinces the inconsistency of its reconciliation with fact.
 But

Sprung from one common source, the mountain's
hight

The torrent bursts to Amazonia's sight ;
Bursts wide-expanding through the loftier reign,
And thence regressive rush the *wat'ry train*
On humbler lands repos'd, the gather'd deep
From side to side maintains its level'd sweep
Near, or of farther view ; yet *whence* unknown,
Each subject passage from the central throne ;
And rare the sons, who swell the parent-store ;
Leagued with old Euxine through the winding shore.

Here had they linger'd ; war's relentless tide
With gushing blood th' embattled earth had dy'd ;
Nor polish'd arts the stubborn heroines awe,
Fair peace to foster, and to rev'rence law ;
Nor their's Dæantian fields ! their fond delight
Each pang of insult, and each toil of fight.
Thou, god of battles, in the fond embrace
Wrap'd with Harmonia of unrival'd grace,
Joy'st when the war-enchanted daughters bless
Thy loves in gloomy Acmon's deep recess.
But Jove once more the zephyr-breeze awakes ;
Once more the host the sea-worn beach forsakes ;

But prodigy was a material principle of heathen religion, poetry, and manners. I apprehend from the situation pointed out for Thermodon in the text, that the two rivers of that name celebrated in Grecian legends are contained in the foregoing lines.

And

And well ! for lo ! the Amazon in arms !
 Not from *one* city swell the rude alarms ;
 Three distant tribes their settled state display :
 Distinguish'd those, whose boast the sov'reign's sway :
 Far thence, Lycastians stalk the warrior-soil,
 Far thence, Chalefians ply the arrowy toil.

The dawn's fair rays to shades of evening yield ;
 Chalybia's region opes th' inviting field ;
 For her no oxen plough the teeming plain ;
 No gen'rous fruits, no life-supporting grain ;
 For her no flocks the peaceful shepherd leads
 To roam secure the dew-bespangled meads ;
 Hers the rough iron-bearing soil to greet,
 Whose spoils are barter'd for the hardy treat ;
 To labor urg'd by fullen morn they rise,
 Labor each cave of smould'ring smoke supplies.

* The brow, where Jove presides o'er infant-birth,
 Pass the swift warriors to the circling earth ;
 Strange !

* Amongst the many disorderly customs recorded to have prevailed in more savage kingdoms, surely none can equal the absurdity of the usage attributed to the Tibareni. Could it have arisen from a mockery of that *people* thrown originally by the Greeks upon *their* manners, which were composed, says Bayle, ' of a buffooning humor, leading them to make a jest of every thing ? ' This may rather be construed ' begging the question,' or rather conveys a smaller portion of the genuine truth. Our lexicographer, after assimilating the unnatural practice of the text with instances from other nations, concludes a remark that ' it would be found very difficult to account for so ridiculous a custom.' From the annotations

Strange! in these regions when the mother bears,
 The child-bed father woos the woman's cares;
 Stretch'd

tations annexed to Bayle's fantastical picture, we might almost conclude that Europe, Asia, and America furnished repeated examples of this farce; our later *experience*, so considerably improved by the industry and *ingenuity* of voyagers, might expect some additional gratification in the particular point we are discussing. We are favored with birth-ceremonies, marriage-ceremonies, and funeral-ceremonies, in the descriptions of continents and islands little known in earlier ages; but though fancy, and enthusiasm abound in each, yet no record can match the present. However extreme this particularity, the circulation of the report arose from *some* principle. Apollonius here places the Argonauts in a country of outrageous barbarism in the character of the Amazons, and of excessive ridicule in the persons of the Tibareni. Let us reflect, that the Jews, and Christians (we blend them in conformity with the real history of the declining, or rather of the then deceased Roman empire!) suffered the imputation of atheism from the Roman government, merely from the limitation of their worship to the one true God, with an abhorrence of Idolatry to a swarm of false deities, buzzing in the pagan hive. The Amazons shall be more characteristically considered hereafter; suffice it for the present, that their inhospitable temper forms a material foundation for those fables, which poetry has invented at the expence of nature. The Tibareni as evidently counteracted the latter, according to the whimsical representation of our Grecian writer. I would conclude this people to have, as it were, anticipated the vitiated indolence of Epicurean libertinism, in the Augustan age so effectually nourished for the advancement of despotism. These Tibareni might have given themselves little concern about religious matters, and from their inattention to that spirit of enthusiasm held sacred among the Greeks, the affectation of unbounded indolence might have been urg'd against them; it required but slender addition.

Stretch'd on the couch, close wrap'd his drooping
head ;

Studious the wives each sweet of comfort shed :

Baths

addition of calumny in a poetical imagination, such as that observable in Grecian *painters*, to invent the silly tale, on which a comment may perhaps in every respect be esteemed to be ill-bestowed. The Tibareni moreover had, it seems, a cruel law (as Bayle records from Theodoret) abrogated upon their reception of the Gospel ; this law obliged them to throw their old people headlong from a precipice. I suppose from a presumption that they were dead to every sensual enjoyment, and no more than a burthen to the community, of which they were the unfortunate members. The people ought however to have turned the venerable steeds into some comfortable pasture, from gratitude for those services, which some of them in more youthful years may be presumed to have rendered to the state ! The nation next mentioned by our poet, consists of scandalous sensualists ; and may therefore be fairly concluded equally destitute of religious principles with the former. I would not be understood to pay the smallest compliment to heathen devotion by a single reflection throughout the present extended remark ; yet any religion, if we value the order of a state, is preferable to none ; and I cannot, from the extravagant custom of the * Tibareni, or of this last people, apprehend, that they
.. possessed

* The nations reprobated in the text assimilated in a considerable degree to the effeminate and voluptuous Sybarites ; (for the whimsical employment of the men amongst the Tibareni, I look upon as an exaggeration of truth to express more emphatically the corrupt *libertinism* of their *manners*, which too familiarly *induces* a desire of counteracting the established regulations of nature. These Sybarites were so affectedly indolent and luxurious, that they were *hitch'd into*
a pro-

Baths well-prepar'd relaxing nature fit.

—The sacred mountain, and the plains they quit;
Fixt on their hights whose *tow'rs of wood* proclaim
More humble scenes, and give the race a name*.

‡ Various their laws, their manners various shown,
Whate'er the deed to noon-day splendors known,
Ev'n to the idly-busy world reveal'd,

A secret in their domes for ever seal'd :

Whate'er at home the deed our wishes hide,
It rolls uncensur'd to the vulgar tide.

Theirs a free union of the sex ! the swine

Thus grunts amidst the herd ; as such recline

possessed one idea leading to a deity. Indeed they may seem to have been nearly incapable, from excess of indulgence, to exercise an active zeal in any pursuits, but of the senses. I have not vouched in my remarks upon Apollonius for the accuracy of his geographical delineations ; however, it may be some satisfaction to the admirers of my author, that Strabo has placed the particular countries here recorded, as Apollonius has ascertained their situations.

* The Mossynæci.

‡ They vary from the last mentioned effeminate ; for so I understand the text.

a proverb '*nefandâ nequitiâ, luxuque referti,*' says Ovid in his '*Tristia.*' They 'were uneasy (says a † spirited declaimer) on beds of roses, if a single leaf of them was folded up.'

† Weston's Dissertation on Trade and Commerce for the *first prize* given to Cambridge by the members for that university, Mess. Finch and Townshend.

The *human* herd ; nor prying eye revere ;
 For bliss, the *nuptial* bliss is public here.
 Stern on his ruder throne the monarch draws
 Collected myriads to the stricter laws ;
 If error the decree, his forfeit breath
 First meets a dungeon ; famine yields a death *.

Aretias, strait thy isle's opposing shores
 The warrior's view, nor stay the rapid oars ;
 Thus smil'd the day ! when low'rs the twilight shade,
 Sinks the propitious gale ; at once display'd
 High in mid-air the bird of *pointed* wing
 Flaps the fell pinion, rapid in his spring,
 Broods o'er the bark, rude tyrant of the strand,
 And aims the dart, that strikes Oileus' hand ;
 The rais'd oar drops ; the *feather'd* weapons fill
 Each wond'ring eye ; Erybotes, thy skill
 Extracting heals ; the gaping wound to bind,
 Th' unfolded bandage to thy care consign'd.
 Another yet succeeding skims the bark ;
 Thy son, great Eurytus, the monster mark
 Rapt'rous surveys ; the ready bow distends ;
 And the swift light'ning of an arrow sends ;
 The sicken'd flut'rer whirring from the skies
 Drops on the deck, in anguish rolls, and dies.

* The very unciviliz'd condition of this people can be evinced by no stronger example than this wild misery of legislature, and the barbarous submission of its propriety, to an undiscerning mob.

When Aleus' offspring thus address'd the train,
 " Yon' neighb'ring empire is Aretias' reign ;
 " Well from the feather'd pests the realm ye know ;
 " But would ye linger on the plains of woe,
 " What weapons will protect ? Our council'd choice
 " Be rul'd by Phineus' awe-commanding voice !
 " Alcides wand'ring 'mid Arcadia's bow'rs
 " Swift-level'd at the birds his arrowy show'rs,
 " The hosts of wide Stymphalia's lake to quell ;
 " (My eyes have pointed, what my accents tell !)
 " Yet vainly aim'd !—the promontory's round
 " Stern-vibrates to the cymbal's brazen sound ;
 " Far, by the din appall'd, they wing their way :
 " Hoarse screams of horror witness huge dismay.
 " Such be our counsel ! our's the pond'ring thought !
 " The plan experience has approv'd, be sought !
 " Each arm'd with triple-tufted helmet bright,
 " Part urge, allotted to the oar, your might !
 " Part the bold armor o'er the vessel wield ;
 " The polish'd jav'lin, and protective shield.
 " With mingled clamor swell th' unbounded cry ;
 " Scar'd with th' unwonted jar the fiends will fly,
 " Fly the proud nodding crest, the tow'ring spear—
 " When to the isle's proud heights ye dauntless rear
 " Your steepy steps ; the buckler's harsher note
 " Clang to the roar, that rends your bursting throat *!"

* We may reflect, that the Argonauts are now placed in the region of Arcadia ; a region, which from its celebration in

He spake ! the counsel pleas'd ! terrific spread
The brazen helmets glitter o'er their head ;

The

very early records of Greece may be concluded to have in a principal degree attracted the *prepossession* ideas of that people. Our navigators were at this time on the borders of the Colchian part of the Egyptian dominions. The Stymphalian lake extended towards this climate of magical exertions, which by the enthusiastic operations of pious artifices may here experimentally be proved to have influenced the inhabitants of air. The priestly references in Greece to the explanation of public considerations by the flight of birds ; omens arising from their course to the right, or to the left-hand ; inspection of the entrails of victims, the muddy consultations of designing augurs ; the solemn exposition of oracular decrees, the usurped talent of affected prophecy ; in short, 'all the rabble rout of gods above,' below, or upon earth, were derived from the Egyptian, or more extensively speaking, from the scriptural source perverted by the grossness of heathen infatuation. The country in which the ancient Aïdes was pictured, had been passed by the heroes of our expedition. These Aïdes were originally deduced from the principles of magic influence ; they were indeed a more enlarged portion of the family of magic.—We are now seated in the climate of wonders, in which supernatural existences abound on every side. The episode of Sthenelus in his character of ghost primarily occurs ; a strongly-colored picture of poetical romance ! The εἰδωλον of this attendant upon Hercules is peculiarly interesting to the Argonauts, deprived of that hero's services. It is moreover a very characteristic introduction of the prodigies which immediately succeed. The peculiar armament of Sthenelus is a prelude to that adopted by the Argonauts on their encounter with the *feather'd* enemies. The history of the spectre's wound, his request to Proserpine, that he might revisit earth, to observe once more the heroes of his native country, before he descended for ever to the man-

sions

The crests empurpled honors high in air
Shake various ; destin'd to the oar's rude care,
These plough the foaming surge ; *those* firmly stand,
The shield, the spear stern-poising in their hand.
As when the *fire-clad* earth's cemented *form*,
Grace of the mansion, bulwark 'gainst the storm,
O'erhangs th' expanded roof, from side to side
Each to the next in solid league ally'd ;
Such o'er the deck the bucklers' *wrap'd* alarms ;
And such the sound, that fills th' embattled arms
Of the rous'd soldiery, when hosts engage ;
The troubled welkin thunders to their rage.
The fiends are vanish'd ! while approach'd the shore,
The shields responsive to the clam'rous roar,
Now here, now there the feather'd myriads spring,
And wheel'd to flight their course of terror wing.

sions of the dead ; the consequent injunction of the sooth-sayer Mopsus to the Argonauts to appease the spirit of Sthenelus, the dedication of the lyre by Orpheus, which gave a name to the kingdom itself, wherein the tomb of Sthenelus had been observed by the adventurers ; these circumstances are congenial with the state of heathenism ; rank blossoms from the tree of superstition. The birds possessing pinions pointed with iron, wounding, like their descendants the Parthians, as they fly, violently conjured *up*, and wildly conjured *down*, may have been intended as explanations of religious vagaries on the one hand, and as compliments to persevering resolution in their opponents on the other ; these opponents, favored by the auspices of interposing deities, are represented to have prevailed over difficulties and despair itself ; enabled to exercise the art of *laying* tempests, spectres, and dragons.

As Jove his awful face in darkness shrowds,
Rolls the quick hail's keen tempest from the clouds;
It darts o'er cities proud, o'er tow'ring domes;
Serene the people shelter'd in their homes
Lift the wild rattle as it pelts above:

(Not thus lone *trav'lers* wont the storm to prove,
No portal *theirs* to close!) with swifter force
Ev'n to the farther hights' extremer course
The *feather'd* whirlwind soars; yet, goddess, say,
Whence Phineus' mandate o'er the wat'ry way
Celestial Argo leads this isle to trace?
What hopes of profit to the warrior-race!

From Æa's soil, Æetes was their friend,
Phrixus, thy sons the Colchian bark ascend,
To fair Orchomenus pursue the main,
Heirs of a wealthy fire's unbounded reign:
So breath'd his dying will! Aretia's feat
Opes to the wand'ring youths her stern retreat.
But the rude rage of Boreas Jove inspires;
The solemn torrents damp Arcturus' fires.
Soft through the *day* the sadly sighing breeze
O'er the wide mountain gently waves the trees;
Incumbent o'er the deep *its* splendors pass'd,
The dashing surges bellow to the blast;
The shades' dun veil involves the brow of light;
No star irradiates the thick cloud of night;
Immensify of gloom! panting for breath
Cold, wet, and shiv'ring at th' approach of death,
Thy

Thy sons, oh! Phrixus, to the surge resign'd—
 But see the canvas bursts before the wind!
Crush'd in the midst the billows toss the *deck*
 A baseless fabrick, and a floating wreck*.
 Theirs the sure counsel of each fav'ring God!
 Four, the whole train, a pond'rous *beam* bestrod,
Such, scatter'd ruin, wild o'er ocean flows
 With studded iron's well-compacted rows!
 In life's last horror ling'ring to the shore
 The winds and waves their wretched remnants bore.
 Each cloud, a deluge, ev'ry blast, despair,
 Isles circling, or oppos'd, the tempest share;
 Or isle, or continent, whose bosom yields
 † To sons of violence th' embattled fields.
 The loud storm swells; the billows heave the band,
 Clung to the planks, on drear Aretia's land,
 Drear 'mid the *pitchy* gloom; when Phœbus' ray
 First beams, the *gushing* waters scud away.

* Critics have repeatedly urg'd, where the quotations may seem to have little prov'd it, that sound has been experienced an 'echo to sense;' I would submit the verses 1110 and 1111 of my original, to confirm the assertion:

Ἰστία δ' ἐξηρπαξ' ἀνέμῳ μένος· ἠδὲ καὶ αὐτῶς
 Νῆα δίαδιχ' ἔαξε τινασσομένην ῥοθίοισιν.

† The Mossynæci are exhibited in the text. The version has termed them 'sons of violence,' from the barbarism by which they seem to have been actuated, in the former description of their ruder customs by Apollonius.

The warriors meet ; reflection's sullen roll,
Ponders, till Argus opes his pensive soul.

“ Whoe'er ye are, by Jove's eternal will
“ Whose eye surveys his own permitted ill,
“ Attend the suppliant ; to his wants display'd
“ The smile of favor, and the gift of aid !
“ Yon tempest brooding o'er the deep with stroke
“ Resistless, shatter'd ev'ry nerve of oak
“ Rent diverse, mark the *vessel's* poor remains,
“ *Known* in disastrous hour ! thus fate ordains !
“ Our wish attend, if pity soothe your breast
“ Yield to our shiv'ring limbs the scantier vest !
“ A little food !—mercy is virtue's crown ;
“ Men, like yourselves, and press'd by fortune's
“ frown,

“ Strangers we are, and suppliants ; *Jove* attend,
“ *God* of the stranger, and the suppliant's *friend* !
“ Strangers and suppliants ev'n yourselves of Jove,
“ Who ey'd our weight of suff'rings from above !”
Thus, as he deem'd sage Phineus' strain complete,
The chief's responsive accents mildly greet.
“ All, all ye wish shall largely be supply'd ;
“ Yet say, what country boasts your filial pride ?
“ What urg'd yon ocean's wayward paths to trace ?
“ Speak, strangers, speak your name, your gen'rous
“ race !”

To whom, while thought sits low'ring in his eye,
Argus rejoins, “ To *Æa's* distant sky

“ Th'

“ Th’ *Æolian offspring* from his country came ;
 “ Thus have ye heard th’ historic voice of fame !
 “ *Phrixus*, whose smiles *Æetes’* realm behold
 “ Borne on the lordly *ram* of fleecy gold ;
 “ * Proud work of *Hermes* ! still its honors seen
 “ Suspended from the oak’s eternal green.
 “ *Itself*

* Instead of tracing the real substance of the beast, on which *Phrixus* is here fabled to have traversed an expanded ocean, the reader must be satisfied to receive it as the work of *Mercury*. A compliment to the ingenuity of the human, by the substitution of a deified handicraft. A corroborating argument that the practisers of idolatry, derived their opinions of the divine, from the eminencies of human actions. To support an hypothesis erroneous in its original principles, the jugglerish of magical evasion, in exertions, which astonished observation, and prepossessed reflection, was summon’d to assistance. And however we may rank, on the refined ideas of sentiments more perfectly formed, the legend of *Phrixus*, and his voyage with fantastical witches pervading the airy regions upon their brooms, or in a more handsome stile pronounce the expedition an arrangement of fantoccini on a larger plan, yet in subserviency to the genius of Polytheism we cannot but ultimately deduce the tale, from the principles of a religion truly divine, appealing to the heart in defiance of the imagination. Heathenism was built upon the abuse of those passions, which that religion was instituted to control. In reference to the color of this ram, its superior brightness may have been occasioned by the sultriness of its native climate ; a ‘ finer tinge of tawny hue ;’ as animals, more constantly exposed to open air in colder regions, are experienced to assume the whiteness of snow itself. Perhaps, however, the fable may historically have arisen from the construction χρύσεον from χύσεον, agreeably to the elegant and learned allusion made by the author of the

Analysis

“ Itself to Jove a sacred victim spread,
 “ The god commanding, to the wand’rer’s dread
 “ Who smooth’d the path of flight ; thy spousal arms,
 “ Divine Chalciopè, of matchless charms,
 “ A * fire to brave Æetes’ loves resign’d :
 “ So will’d his pure benevolence of mind !
 “ Hence springs our lineage ! from Æetes’ dome,
 “ The shades below his ancient footsteps roam.
 “ Prone to obey the mandates of a fire,
 “ The stores bequeath’d our venturous hope inspire
 “ To the fam’d isle, once, Athamas, thy own !
 “ Our little troop, *now*, warriors, shall be known !
 “ Thou, Cytisorus call’d ! and Phrontis thine,
 “ And his the name of Melas ; Argus, mine.”
 Joy fills the heroes, as they mark the train,
 And to their warm embrace admiring strain ;
 When Jason speaks benign the voice of right !
 “ Oh ! near ally’d, ye wayward sons of might,
 “ Whose pray’r, our friendship to a shipwreck’d crew !
 “ Cretheus, and Athamas one father knew,

Analysis to the migrations of the ancient Cuthites. This faithful servant, like many others, was sacrificed by the master, whom he had benefited, when no farther occasion of its services subsisted ; and the deed was sanctified by the command of a deity.

* Phineus, who had received Æetes into his palace and protection.

“ Cretheus,

“ Cretheus, my grandfire! from my native Greece
“ With these my host I seek the radiant fleece;
“ Such happier converse light to future joy!
“ The vest to furnish be our first employ!
“ Sure by the gods all-gracious 'tis decreed
“ A Jason's lot to smooth the brow of need!”
He ends! the vestments from the bark they bear;
To Mavors' shrine th' assembled host repair
For solemn sacrifice; the *altar's* base,
Which crowns the tow'ring fane's exterior grace,
Of rugged *flints*, receiv'd the rushing zeal,
Within, the sable stone had fix'd its seal,
Sacred to fervent Amazonia's vow;
Nor yet, (mysterious scene!) their rites allow,
Though met to nearer view, the rigid shrine
To flame with bleating flock, or lowing kine;
The mangled morsels of the steed they ask,
By luxury pamper'd to devotion's task.—
Now ceas'd the hour sacrificial! the guest
Shares the *due* treat, and Jason thus address'd,
“ Eternal Jove each speck of thought descries,
“ No veil conceals us from his piercing eyes;
“ The just, the pious his delight, he smiles,
“ Nor mourns your rescu'd fire a step-dame's wiles;
“ Rescu'd from death, a rev'rend age of health,
“ He tastes the sweets of wide-expanded wealth.
“ To you he gives in safety's fost'ring port,
“ Calm refuge from the tempest's sullen sport,

“ He

“ He gives your souls, as wayward fancy please,
 “ To Æa, Phthia, in our bark, the seas
 “ Bravely to stem, or yon illustrious land;
 “ Our bark, proud structure of Minerva’s hand,
 “ Whose ribs of Pelian hights the ravish’d spoil,
 “ And Argus’ skill allures the ready toil *.

“ Else

* This is spoken in reference to the Argus, who set out first upon the expedition.

The name of Argus, son of Phineus, who quitted the palace of Æetes to join the adventurers from Greece, has a probable reference to the first ship Argo, in which Danaüs sailed, some years before this expedition, from Egypt. And his ardor to assist the Grecians in the present enterprize may be reconciled from his Greek extraction. His dereliction of his grandfather in the hour of invasion would otherwise have been a deviation from poetical justice, which Apollonius very strictly preserves.

With respect to the ferocious character of the Amazonian women in the sacrifice of horses, such peculiarity of devotion serves only to confirm the disposition attributed to them by Grecian enthusiasm. The extended region, which they inhabited, promoted earliest exertions for the spirit of Grecian adventure; Hercules is figuratively placed as head, representing a whole colony of his countrymen. He experienced these heroines forward at a bribe to that courage, by which they had been subdued; for their queen Hippolyta made Hercules a handsome present; a conduct which corresponds with the situation, in which learned abilities have placed them, as † priestesses of Mars, to which Apollonius himself seems to refer, when he describes the splendid temple

† Priests and priestesses among the *heathens* took bribes, and those who take, will, on prudential occasions, be forward to offer them.

of

“ Else had it burst beneath the billowy flocks,
 “ Ere yet encircled by the fatal rocks;
 “ Urg’d by the straits that press the boiling deep,
 “ All day the battle’s jarring roar *they* keep.
 “ Come on, my youths, with us in Greece behold,
 “ Our heart’s best wish, the prize of fleecy gold,

of Mars, on whose altar they offered horses as more favorite victims. But the ostensible object of their adoration is represented by our author to be a ‘larger black stone,’ an humble symbol of their exceeding rudeness, for they had certainly not the least idea of statue-making in a more regular form as a substitute for the power they revered. It seems likewise literally to explain the censure of scriptural writings on the ancient idolaters for their worship of stocks and stones. To the genuine origin of the Amazons, as deduced in the writings of an elegant reasoner, and scholar, we may add, that the picture of them, as with one breast seared off, seems not so very early a refinement of Grecian fable; the appellation itself from α and $\mu\alpha\zeta\alpha$, may rather allude to the excessive barbarism, and savageness of their disposition to strangers, the fame of which inspired Hercules to invade and subdue them. They wanted what is inherently placed in the ‘female bosom, that milkiness of blood,’ as a poet of human nature has excellently expressed it, unpossessed of which the sex in civilized kingdoms would want a name. The whole country of Scythia, the region of Amazonian residence, we may recollect to have been at the period, in which the Argonautic expedition is more reconcilably placed, brutality itself; and the people were distinguished by the nourishment they indulged of the breed of horses, principally for warlike expeditions. When these were past service, they made victims of them, to a deity, in whose cause those services had been performed. It was a more characteristic sacrifice to Mars, and far more convenient to a nation who for common subsistence required their other cattle, fellow-laborers in their farms, and supports of their tables.

Guides

“ Guides of our way, and guardians of our force ;
 “ Jove’s anger frowns, and marks the destin’d course;
 “ His threats th’ Æolian line by us display’d ;
 “ The sacred off’rings to your father’s shade !”

Soothing he spake ! but theirs the conscious hate
 Of clam’rous war at calm Æetes’ gate ;

Little they deem’d, the chief to vengeance mov’d
 Would urge the plunder of the man they lov’d :
 In fair disguise when Argus’ accents roll,
 Th’ unwilling voyage rankling in his soul.

“ Whate’er, my gallant friends, our feeble pow’rs ;

“ Yours be the mandate, and obedience ours !

“ Occasion wake each slumb’ring spark of fire !

“ —Yet here, such terrors damp the stern desire,

“ So burns Æetes with the thirst of blood,

“ My soul averse suspends th’ heroic mood.

“ His high birth vaunted from the sun ; thy land,

“ Unbounded Colchos, rears the myriad-band !

“ His voice of thunder, and his bulk’s alarms

“ By all unrival’d but the pow’r of arms !

“ Hard is the task the magic store to wrest ;

“ The guarding dragon, still a foe to rest,

“ Immortal prowls ; on Caucasus’ green hight

“ Fast by the darkling *rock* he sprang to light ;

“ *Rock* of Typhæus (thus the strains record !)

“ Struck by the bolt of heav’n’s unerring Lord ;

“ Defiance of the god his broad arms spread,

“ From his writh’d brow the gory torrents shed,

“ Wretch

“ Wretch as he was he sought Nyssæa’s plain,
 “ A corse *now* bury’d in the * marshy reign.”—
 He ceas’d !—Full many a cheek resigns its glow,
 Seat of pale horror at the voice of woe !
 When *Peleus* rises ; “ Why, illustrious man,
 “ Why chill with boding fears the gen’rous plan ?
 “ No trembling infancy of valor yields
 “ To great *Æetes* in th’ embattled fields ;
 “ Skill’d in the war we dare his savage earth :
 “ Our courage, conquest, from the gods our birth !
 “ Free let his pride the radiant fleece decline ;
 “ Or *Colchos*’ empire with the prize resign † !”
 Such from their souls the mingled periods fall,
 Till satiate feasts to soothing slumber call !

Wak’d by the dawn, the well-attemper’d breeze
 Invites the lifted canvas o’er the seas,
 Each swelling sail distended to the blast ;
 And wing’d, by *Mavors*’ isle the warriors pass’d ;
 ’Mid night’s dun shade thy region, *Phillyra*, greets,
 Where heav’n-born *Saturn* wrap’d in thrilling sweets,

* In the marshy grounds of *Serbonis*.

Ες δὲ τὴν Νύσσην, ὕπατον κερὰς ἀνδρῶν ὕλην
 Τηκεῖ Φοινικῆς, σχεδὸν Αἰγυπτίῳ ῥοάων.

Nyssa, whose flow’ry hights a lofty wood,
Phœnicia far, not far th’ *Egyptian* flood.

I read ὕπατης ἕλης.

† This may seem an allusion to the distracted state of *Egypt*,
 of whose dominions *Colchos* was at this time a portion. It
 may not otherwise be so properly understood.

(When

(When fierce Titanians own Olympus' sway,
 And Jove's young hours in Creta's lab'rinth stray
 With sons of Ida lur'd by wisdom's charms)
 His Rhea cheated, sinks in beauty's arms,
 Thine, Phillyra, thine ; at once the jealous queen
 Caught the fond lovers 'mid the rapt'rous scene ;
 Forth sprang the god, and rush'd with headlong
 speed ;

His floating main avows the gen'rous steed.
 Stung with the shame old Ocean's wand'ring child
 Pleas'd in her native realm no longer smil'd ;
 Peiasgia's promontory reign she trod,
 Wheré half the courser, half the parent god,
 Sage Chiron sprang, first monster of his race ;
 Divided image of a fire's embrace !—
 Swift by Macrona, and Bechira's foil
 Skims the bark fearless of your sons of spoil,
 Sapeiræ ! or of you, ye † circling host !
 The gale calm wafts them to the farther coast !
 Ere long the bosom of the deep appears,
 Where *Caucasus*' stern brow unbounded rears,
 Yet peeping low to view the rock's vast round ;
 His cumb'rous limbs with brazen fetters bound,
 ‡ Prometheus lies extended, thy sole feast
 His liver, Eagle, to thy maw encreas'd !

Thee,

† The Byzeræ close the original list of these savages.

‡ Prometheus is asserted from Hyginus, by Sir Isaac Newton in that work of labored conciseness, his Chronology, ' that
 Pro-

Thee, as at large thou soar'st, the host survey'd,
Soft vesper's beam above the bark display'd !

Prometheus stay'd upon mount Caucasus thirty years, and then was released by Hercules ; and therefore,' continues that writer, ' the Argonautic expedition was thirty years after Prometheus had been left on mount Caucasus by Sesostris, king of Egypt ; that is about forty-four years after the death of Solomon.' Chronology, p. 71.

It is certain from the text, that Prometheus had not at this period of the expedition been relieved by Hercules. Our chronologer says farther on the events of the year before our Savior 968, ' Sefac king of Egypt having carried on his victories to mount Caucasus leaves his nephew Prometheus there, and Æetes in Colchis,' Such is the substance of his short chronicle, with respect to the year above mentioned ! It is with peculiar satisfaction, from that respect to the memory of Sir Isaac Newton, which every enquirer owes, that I remark his account to be confirmed nearly, if not altogether, in point of date, by this relation of Apollonius. These sons of Æetes could not reasonably be construed younger than thirty years, when they appealed to the Argonauts for compassion. The possessions of Athamas their ancestor may seem assigned to the four brothers, as *viceroy*s of the several portions (provinces, if construed to the *Roman letter*) of the kingdom, which he is represented to have possessed under the king of Colchos, ' These brothers may more effectually explain the nature of Prometheus's confinement. The eagle devouring the entrails of this astronomer, (so reputed from situation) may be concluded to convey the several factions of a newly subdued people (though I mean not to confine faction to those alone !) struggling to re-obtain, their ancient establishment. Proteus is pictured by Sir Isaac to have been one of these *substantial shadows* of royalty. The ancients place him as ' a master of arts,' and arts abundant must necessarily be employed to temporize with subjects at a distance from the seat of empire on the one hand, and to maintain the interests of a sovereign on the other.

R

Shrill-

Shrill-skricking, as thou strik'st the tow'ring clouds,
 Thy wings loud-vibrating provoke the shrouds :
 Wings, which no form of feather'd wand'ers wore
 Shook the swift rivals of the polish'd oar.—
 Hark ! hark the suff'rer's groan, in anguish'd mood
 Who from his spoiler wrests the vital food !
 Heav'n echoes to each pang ! the mountain's hight
 Now yields the crude-devouring bird to fight.
 So Argus wills ! the darkling way they keep,
 Where Phasis opens to the farther deep ;
 Snatch'd from the winds, in silent order plac'd,
 Their slumb'ring folds the sails reclining trac'd ;
 Warm'd to their toils the stubborn mast they tend,
 And spring impatient from its hight to bend ;
 Each tough oar dashes the stream's *rolling pride* ;
 The waves recoiling foam from side to side.
 They gaze, proud Caucasus, thy mountain-tow'r,
 Gaze the fair city, slave to *Æa's* pow'r,
 The *field* they gaze, thine own, thou God of arms,
Imbosom'd in the grove's nocturnal charms † ;

† The description of Apollonius with respect to the precise situation of these places is more circumstantial than the poetry of the version admitted. Caucasus and *Æa* were observed from the right ; (of the Argonauts sailing from Greece) the field of Mars, and the groves, in which was the famous serpent, the 'fabulous watchman,' on the left. Geography, as far as its limits spread in these earlier times, was, among nations of adventure, a necessary appendage to their exertions. They could not without such knowledge have given a tolerable account of their own achievements. A defect, which were a solecism.

The

The watchful dragon broods in sullen peace :
High on the branch of oak the pendent fleece.

Now pours the chieftain with devotion's soul
His pure libation from the treasur'd bowl ;
To earth, to ev'ry God presiding shed,
To ev'ry mighty ghost of heroes dead :
His suppliant vow, that heav'n's indulgence deign
Smiles to their course, and safety from the main ;
That happier omens guard the cable's strength.

—When thus Ancæus—“ Warriors, friends, at
“ length

“ Our's is proud Colchos' land ! Jo ! Phasis' stream !
“ Our awful moment's come ! your task to deem,
“ If calm of voice to soothe the monarch's ear ;
“ Or high in glory's field the jav'lin rear.”

The hero spake ! and Argus' counsel'd mind
Low'rs the firm anchor to the deep resign'd ;
Great Argo center'd by the *sylvan round*,
(*Such station well befits, as nearest found*),

Thy balm, sweet slumber, steals upon the night :
Till lov'd Aurora mounts the car of light *.

* No circumstance at the period of this book of the Argonautic expedition leads to a connection with the close of the first book, yet is the last verse of each expressly the same. It is in no other part repeated. The four sons of *Æetes* attended the Argonauts to Colchos, probably from the persuasion of Argus (the brother who speaks, and acts for the rest) whose conviction of the generosity of the Argonautic principles, from the example recently experienced in their protection, and of the genuine valor annexed to their character as delivered in the speech of Peleus, may have diverted his reflection

tion from the apprehensions, intimated (by way of trial perhaps) in his address to the *proposal* of Jason, *that* himself and his brothers should proceed with his little host to Colchos; I have therefore placed the direction to land, in the mouth of this grandson of Phrixus, in preference to that of the Grecian Argus. The same conduct is hazarded with regard to another passage, almost immediately preceding. Every pilot is best acquainted with his own coast.

END OF THE SECOND BOOK.

A P P E N D I X

T O

APOLLONIUS RHODIUS.

V O L. I.

See Essay on the Conduct of Apollonius, &c.

‘**M**OSES informs us,’ according to the well-known text of Genesis, ch. ix. v. 12. 15. quoted by Mr. Bryant, that the bow in the cloud was instituted as a covenant, which God was pleased to make with man. ‘To this covenant,’ continues our author, ‘Hesiod alludes, and calls it the great oath. He says, that this oath was Iris, or the bow in the heavens, to which Jupiter appeal’d, when any of the inferior divinities were guilty of an untruth. On such an occasion Iris, the great oath of the gods, was appointed to fetch water from the extremities of the ocean; with which those were tried who had falsified their word.’ It has been allowed, in the Essay above referred to, that the trial by water boasted an oriental origin; we may in this passage fairly conclude that origin to be found; however the remoteness of the period alleged by Hesiod, on a subject certainly derived by Greece from Egypt, and by Egypt in the foregoing quotation from the scriptural source, may be esteemed unpromising to the more accurate deduction of genuine truth. But if any more authentic and earlier accounts may be ascertained for an event, or usage, why should criticism be satisfied with a less early date, because incapable to trace its regular progress? For the origin of trial by water ordeal we may trace *first* the express declaration of the Almighty, when he fixed the bow in the heavens, that he would not again bring a deluge upon the earth; this may have been the source of oaths, a violation of which was not inconsistently with the *witchcraft*

of oriental superstition ascertained, or disproved by the *effect* of the accused person's plunge into a large body of water, in allusion to the general deluge, from the history whereof the usage arose. When we reflect upon Iris in her sacred character, as related to the divine love exhibited in the display of the bow, we may less wonder, that the bow was a symbol of *that love*, described by the Greeks to have been son of Venus. 'They gave him,' in Mr. Bryant's words, 'a material bow, with the addition of a quiver and arrows.' Perversion never ends, till its deductions prove diametrically opposite to their primary source. Thus the son of Venus became 'the bane of the world.' For such is the language of Apollonius in his fourth book of the Argonautic expedition. 'The Seventy,' our mythologist adds, 'uniformly use *τοξος* for the bow in the heavens.' The quiver may allude, in the spirit of enthusiastic corruption, (classical refinement!) to the "diluvian inclosure;" and the arrows to the rays of the sun, well-known to have been an earliest object of Egyptian, and Babylonian worship, thence infatuating the imagination of the whole eastern world.

The harpies, whatsoever or whomsoever they may be construed, are to be regarded in a religious view. The sons of Boreas are represented by Apollonius Rhodius to have pursued them through the regions of the air, and to have nearly overtaken them, when Iris check'd their pursuit with an oath, that these plagues should never return to torment Phineus. From the circumstances of Phineus's misfortunes these harpies may be esteemed to have characterized famine. The crime of Phineus was, according to Grecian mythology, an excessive curiosity, prying into the counsels of the deity, which he made a merit of explaining in defiance of that deity himself. This explainer of oracles may ultimately delineate the Egyptian oppression of the Israelites in the days of Moses. Pharaoh, mythological parent of Phineus, employed his magicians to counteract, or rival the miracles of Moses ordained by heaven; the ocular blindness with which the latter was struck, expressed the mental blindness of the former. The pinions affixed to the children of the north wind, and their flight after the birds of desolation may have been invented from the flight of the Israelites, when the Red-sea became dry to secure their passage, and its channel was replenished immediately

diately, to the destruction of their pursuers under Pharoah. This construction may be deemed an inversion of the original fact, and such is very usually experienced in the heathen variations from holy writ. To conclude, the oath of Iris is by the Styx; this oath is borrowed at second-hand from Egyptian ideas of the subterranean regions, through which this river is fabled to have rolled *.

Remark omitted Page 13 of the Essay on the Conduct of Apollonius, &c.

Since the observation respecting hieroglyphics, submitted in the page above referred to as the sole property of Egyptian enthusiasm, when the religious prejudices of that nation are compared with the rest of heathen antiquity, it is but justice to attend the contrary representation of a most accurate mythologist. Hieroglyphical descriptions were either painted upon walls, or engraved on obelisks, and sacred pillars. Ezekiel speaks of Judah, who not having taken warning from the ruin of her sister Israel was in pursuit of the same course of wickedness, and idolatry. The particular of her defection seems to have consisted in an idolatrous veneration of hieroglyphical paintings in Chaldea. "When," says the prophet, "the sister of Israel (Judah) saw men pourtrayed upon the wall, images of Chaldeans pourtrayed with vermilion, girded with girdles upon their loins, exceeding in dy'd attire upon their heads, all of them princes to look to; after the manner of the Babylonians of Chaldea, as soon as she saw them, she doted upon them, and sent messengers unto them in Chaldea. And the Babylonians came into the bed of love; and her mind was alienated."

From these particulars a continuation of hieroglyphical devotion is ascertained in the ancient heathen states; but we may remark, that the earliest representations of image worship, in the engravings, or impressions upon those images, are deducible in the sacred writings from Egyptian origin. True it is, that the sons of dispersion divided themselves into various

* See the calamities of Phineus described by Apoll. Rhod. Argon. b. ii. v. 178. 295.

branches ; and as one idolater assimilates *mechanically* to another, it is less a subject of astonishment, that the practices, authentically recorded to have prevailed among the Egyptians, are represented to have prevailed among the Babylonians, and Chaldees. The account of Ezekiel seems to argue labor, labor not reconcileable with the writings of Moses ; from this peculiarity there seems reason to conjecture, with the consideration of proper dates to the events described by Ezekiel, that the religious customs established in *the state* signified by the latter prophet, which state implies, according to the tenor of his expressions, a mixture at least of two separate people in the same kingdom, were more recently known to the selected nation of Israel, than those of Egypt : Ezekiel lived and prophesied long after the death of Moses. These circumstances are intimated more immediately to reconcile the scriptural account, in contradiction to those, which assign a more ancient cultivation of religious corruptions to the Babylonians, and Chaldees ; a priority, from which the perversions of sacred by profane religion have been too *immediately ascertained*. In confirmation of the above sentiments, it may be alleged, that the prophecies of Ezekiel contain more allusions, familiarly applicable to the doctrines of our Savior, particularly that of a future resurrection, than the earlier prophets, whose writings are handed down as genuine scriptural remains.

Remark on the Assertions of Apollonius : page 16.

It has been a subject of attention among those, who apply to mythological enquiries, that such frequent applications have been made to the female sex ; the usual idea has affixed to them the character of priestesses ; but priestesses were established certainly at a date subsequent to the priesthood, and bore the face of deviation from that original of sacred writ. We are assured from an excellent authority, that of * Mr. Bryant, that female symbols were in very ancient periods ascribed to the ark of Noâh. A certain fable relative to the Egyptian Typhon, that he burst into light obliquely *through the side of his mother*, though expressed as an allusion to the

* Analyt. Mythol. vol. ii. p. 326.

Arkite history, may seem to have originated from the primary formation of woman; in the very concise draft of antediluvian idolatry, more express intimations are given, that a mixture of the sons of God with the daughters of men, of the people selected by the Almighty with those of idolatrous principles, occasioned the catastrophe of the deluge. Idolatry in the post-diluvian history is characterized under the practice of whoredom; and such inter-communion must be esteemed the most consistent *emblem*, by which religious apostacy could be concluded. If such the root, can it be wondered, that the branches of this scriptural tree were strangely divided, when transplanted to the fertil soil of mythology, where the female sex seems originally to have predominated over the male, contrary to the orthodoxy of grammar, which acquaints us, that the masculine is more worthy than the feminine? The rule of inversion is in this case the proper reconciliation; as it rarely fails to be upon heathen considerations in general.

Such inversion is in no instance more conspicuous, than in the adulteration of the divine love displayed in the scriptural history of the ark, by its application to the love borne by man to the softer sex: hence the earliest expeditions of the Greeks are excited by such wantonness of passion, and plunder of beauty. Hence Cupid, the picture of divine love, is metamorphosed into a mischievous urchin wounding human hearts with his arrows; and hence may be deduced an additional reason, why women were described as priestesses by the Greeks, their influence over the affections of men naturally boasting superior efficacy over even their religious principles. 'But the union of Eros, divine love, with Psyche, the soul,' justly called by Mr. Bryant, the most pleasing emblem among the Egyptians,' (and from which the ancients dated the institution of marriage) may evince the reverence in which women were held; the foundation, it may seem, of that hospitality which the heathens construed it profanation to violate: This hospitality was primarily the result of domestic intercourse, the stranger after he ate and drank with the natives was entitled to his protection.

Remark, see Book I. ver. 146, 150. *Orig.*

'Leda, the *Ætolian*,' says the text of Apollonius, 'inspired her sons, the twin brothers,' to join the Argonautic expedition 'from the land of Sparta, little diffident of her own security from their absence; for her mind dwelt upon a theme worthy the sons of Jupiter.'

That the Grecians borrowed their religious ceremonies from the Egyptians, and these latter from a scriptural source, has been largely insisted upon in the course of these remarks. The earlier practisers of that worship, originating from the Arkite records, were alike Arcadians, from Arcas, who typified Noah; and Minyæ, a people which characterize the Argonauts, from Minyas, under whose name the patriarch of comfort is likewise figured. In short, agreeably to the ideas of Apollonius, the whole body of Grecians are lineal descendants of that family, by whom the world was providentially renewed in the history of the deluge.

As to the term above mentioned, 'Sparti,' it is observed that 'the Cadmians, and people of other colonies, who came into Greece, were so called, having had their rise' in Grecian estimation 'from something which was sown: hence the two-fold Cecrops is said to have originally sprung from the teeth of a serpent scattered in the ground. In the history of the Sparti we have continual allusions to the flood, and to their being dissipated afterwards. We may decypher the fable about the serpent's teeth. They were Heliadæ, supposed offspring of the sun, whom they described as a serpent. Hence the Grecians, instead of saying, that the Sparti had their origin from the serpent deity the sun, made them take their rise from the teeth of a serpent. And as they were sporades, by which term is meant any thing scattered abroad, or sowed in the ground, they took it in the latter sense; and supposed that these teeth had been sown, and had produced an army of men. The islands called Sporades may be concluded to have received a portion of the family originally dispersed, and from that event to have obtained the Grecian appellation. Thus may the genuine source of the Argonautic expedition be historically deduced from the diluvian line.

Mr.

Mr. Bryant * has furnished the heads of the foregoing remarks. I beg to submit an observation, *not immediately* connected with the above, upon the subject of Isaac's name; 'the purport of which' he alledges to have been 'manifested by an involuntary fit of laughter upon a solemn occasion.' This laughter may, at least more decently, and I cannot avoid thinking, more reconcileably with scriptural propriety, be construed a triumphant consciousness, arising from a superior exertion of faith, in the mother of Isaac, of whom a son was to be born, when she could from nature have but small expectation of such blessing. In the very name of Sarah the divine promise of a joyful succession from Abraham and his wife was implied. We here tread prophetic ground; that ground, which well-trodden by a critic will best enable his explanation of the ancient sacred records. The whole history of Sarah's conception, and the birth of Isaac when both his parents were *stricken in years*, as it must be concluded a miraculous interposition of divine Providence to continue the line of Shem, so is its reference undeniable to an event more perfectly miraculous, the birth of our Redeemer.

Mr. Bryant at the close of the chapter † expresses himself, that 'the Hebrew was ever a dialect of the Chaldee language,' and intimates the Chaldaic to have been the earliest tongue. that Moses delivered the divine commands in the Hebrew idiom may rather be collected from the peculiar preservation of that language, a preservation little to be remarked in the existence of any other oriental tongue.

The Egyptians certainly possessed a language before their communication with the Chaldees, in the days of Terah, father of Abram. The stay of these idolaters in Egypt was scarcely sufficient to have engaged Egyptian tenaciousness to relinquish its own for an alien language. The Egyptians, on this idea familiarized by scripture, may boast at least a coeval eminence with the illustrious sons of Ur. That certain variations, flowing through the channel of dialects, might have resulted from occasional intercourses of divided families, is a natural conclusion; but we may at the same time reflect,

* Anal. Anc. Mythol. vol. iii. p. 418.

† Analyt. Mythol. vol. iii. p. 426.

that the separation of the one original language into its several unconnected branches in consequence of the dispersion, was attended, like the continuance of God's chosen people in the line of Abram, and of Sarai, with a *miraculous display of Providence.*

*Additional Remark on the Attention paid to the Female Sex :
page 16.*

Mr. Bryant reconciles the distinguished respect displayed in the holy and profane writings to the female sex, from his comment upon the ancient Peleïades or doves, which he has deduced from that bird commemorated in the history of the ark. 'A warlike expedition (says that excellent mythologist) was, amongst the earliest Greeks, and their predecessors, the Egyptians, the settling of a colony. It is probable, that there were women among the Amazonians, who officiated at the religious ceremonies, instituted' by that people. *The Peleïades, or doves, were the female branch of the Iōnim, by whom idolatry was first introduced: they were at the same time Amazonians*.*

From this criticism is evinced the very great consistency, indeed historical accuracy in the scriptural specification of the mother's name marking the genealogy of those recorded by the holy writings; such circumstantial description particularizes the various branches, into which the earliest families of the patriarchal line were divided in their successive generations.

Remark on Book I. Verse 512.

Κολχίδος ἡβελ γαίης.

'The region called Colchis,' saith Mr. Bryant, 'was one of the most ancient Cuthite colonies. It is said to have existed ages before the æra of the Argonauts; many of the

* Bryant's *Analyf. anc. Mythol.* vol. iii. p. 489.

constellations were not formed in the heavens at the time, when this colony was founded. One of the principal cities was called Cuta, and Cutaia.' From Apollonius Cutaïs appears to have been the original title of the Colchian country; and if we adhere to the sentiments of Mr. Bryant, in favor of the Cuthite system, such a prior appellation is more directly confirmed. Colchis seems to have been derived from an ancient rock, 'or petra, in the hollows of the mountain.' Caucasus is an Ophite temple, wherein the Deity was worshiped under the figure of a serpent. The Colchians are no other than 'the Indian Scythæ.' These Scythians are amply reconciled by that distinguished pen, as the descendants of the scriptural Chus. His descendants in the process of years divided themselves into remotest branches; they emigrated into the Italian regions, and seem to have been commemorated by Virgil, under the denomination of Caietans. For this we have only to refer to the exordium of that book of the *Æneid* relating to the nurse of *Æneas* who receives her title from that place.

Tu quoque, &c. &c. Æneïa Nutrix,

The truth is, that every name was branched out into various distinctions, proportionably to the various extensions of earliest adventurers into the several regions of the earth. No wonder therefore, that even the retention of a primary letter affixed to the original names of places derived from a family-succession, originally established therein, became sufficient to extend tradition to those, whose emigrations pervaded countries, where a less intelligent enquirer would pronounce an impossibility of connection; no wonder that in such we may trace interests more immediately lineal. It may be difficult to ascertain from any other principle the settlement of states, and empires, particularly of those, in which a similarity of usages, and chiefly of religious ceremonies is observable, and which, however distant, may from such resemblance be concluded to have been derived from very earliest record.

On Hypsipile's putting her father Thoäs into an ark, and trusting him to the ocean to preserve him from the general massacre of men by the Lemnian women.

Λάριασι δ' ἐν κώλῃ μιν ὑπερβ' ἄλδῃ ἦκε φέρεσθαι.

Why the ancient idolaters selected an ark, and cast it to the mercy of the waves, for the purpose of securing the life of the person placed in it, may seem, as it is, a matter of astonishment, if we consider that the same person might have been safely concealed in some remote, and desert situation of the country which might happen to be a temporary scene of troubles. The reconciliation of this difficulty may be only made from a conclusion, that the idea originated from the scriptural ark. The division of the earth happened during the life of Noah, after (says Mr. Bryant) the confusion of tongues occasioned by the attempt of *Babel*; which that celebrated mythologist very judiciously construes to have been the earliest extensive *temple* erected by idolatrous opposition. These two events are in our Bibles fixed to the same year, and indeed seem (though Mr. Bryant's arguments have considerable weight on the other side) essentially connected in their consequences; for when the language became confused, * dispersion seemed naturally to succeed. We find that Serug, father of Nahor, was born about sixty years after the dispersion; Nahor was born thirty years afterwards; and Terah his son, twenty-nine years after Nahor. Terah's place of nativity was Ur of Chaldea. It may be reasonably presumed that the family had been settled in Chaldea before the days of Serug. Add, that this place is the first intimated to have re-

* The dispersion took place A°. ant. Chr. 2247. Serug was born 2185. Nahor was born 2155. Abram was born 2056, fifty-eight years before the death of Noah. Abram went into Haran 1923; from Haran into Canaan 1921; and the next year into Egypt. The Canaanite was then in the land, and had been there, in all probability, as long as the family of Abram had possessed Chaldea: the same may be said of the Egyptians; who seem to have been at least as early, for Abram found there an established government under princes.

ceived

ceived inhabitants after the dispersion. From Ur of Chaldea, Abram went into the land of Haran, of Canaan, and of Egypt.

Though Chaldea is the land first mentioned as above, yet it may be questioned whether Egypt was not established in government before: The first king of the former country 'gave out a report,' says Abydenus, as quoted Anal. Mythol. vol. iii. p. 97. 'that he was appointed by God to be the shepherd of his people.' What god? For the family of Abram, from their earliest entrance into Chaldea had been idolators. Terah's (Abram's father's) very name implies it. Why the shepherd of his people? Probably from the idea of Egyptian shepherd-kings: which may seem to place this account of Chaldea by Abydenus subsequently to the date of Egypt, in point of monarchy. The scriptures mention nothing of kings in Chaldea till very long after the days of Terah, and of Abram. And shepherd-kings are certainly deducible from the line of patriarchs, the descendents from Shem.

If we reflect upon the legendary traditions of Oannes, Suthrus, Oinas, and Jonas, the Babylonian, Chaldean, and Grecian Noäh, we may observe, that each nation violates every principle of chronology, by its claim of priority as to the history, which it describes. Such is the result of deviation from unerring guides! guides to be pursued through the scriptural accounts, for no other record of diluvian events can be relied on; every other is indeed a grotesque copy tricked out in the frippery of idol-abomination. It is represented of Oannes, called likewise Dagon, (a well known idol in Holy Writ) that 'he appeared twice and discoursed much with mankind; but would not eat with them.' This, Mr. Bryant (Anal Mythol. vol. iii. p. 110.) refers to 'his antediluvian state, when men fed upon crude flesh, while the life was in it:' but, 'that positive injunction from the Deity to Noäh,' "Flesh, with the life thereof, which is the blood thereof, shall ye not eat," having been delivered after the deluge; it may perhaps as well be submitted to this less early date. The injunction itself issued from the nature of sacrifices specifically reserved by the Almighty to the honor of his name, in distinction from the worship of idolatry. The offerings of the last consisted not in *sheep, and oxen; these* before the deluge they might

might have devoured in the crude state ; and the savage custom might probably afterwards be kept up as a fundamental principle of idolatry, from the traditions of descendants from Noäh, who had seen and perhaps practised before such wretched instances of feeding. The *animal* first fruits had been selected for the worship of the Almighty, in the sacrifice of Abel : indeed such offerings, subsequently established, in which the food of man consisted, were but representations of that pious disposition, which actuated worshipers, zealous to receive the blessing of the deity upon their *future* repast : a disposition which leads to fervency of devotion, and prevents the wild career of ferocity. Nature revolts from the idea of wantonly tormenting the helpless animal, destined for its supply : no wonder therefore, that they who have eaten the flesh with the life thereof are historically pictured as barbarians delighting in the torture and the blood of *their own species*.

See Orig. Book I. ver. 1130

To the observations already submitted as explanatory of the event relating to Anchiale, I beg leave to add, that the mythological imaginations of the Greeks, which affixed in earlier days the birth of those represented to have planted colonies, to a deity's amour with a terrestrial beauty, flowed originally from religious enthusiasm. Wheresoever the ancient Greeks are handed down by tradition, as having founded kingdoms, and established settlements, on their first descent upon a coast for those purposes, they erected 'altarettes,' if the term may be hazarded, and invoked that godhead which their own ideas, arising from occasional circumstances, and situation, conjured up as the tutelary genius of the place. Every deed which they afterwards performed, and every point they compassed ; (and these must have been in such barbarous periods of an atrocious and violent complection) was attributed to that deity himself.

The Greeks, when their expeditions led them through various parts of their future empire, found the principle inhabited ; inhabited by those, who practised those religious ceremonies, which had given birth in reality to their own ; for all
devia-

deviations of idolatry from the sacred records ran in one uniform channel, being all (as Mr. Bryant justly remarks) corruptions of the scriptural Arkite history. No wonder that our invader, as a primary act towards their settlement in less neighboring regions, took the women by force, or by artifice, which alike tended to insure possession.

These women, as a confirmation of the sentiment, that superstition was the prevailing principle of action among the earliest idolaters, were generally called priestesses. Grecian vanity pronounced them of the royal line, and by the rule of inversion, in which the Greeks largely dealt, they gave names to those princesses, from whom the country, or district, which they had invaded, was called. Hence the deity, asserted to have directed them to the spot, and who was always himself represented to have been upon some adventure or other, was fabled to have enjoyed the priestess; and the Greeks became in process of time rulers of the kingdom.

The higher we trace the real names of the countries, into which the Egyptians migrated of old, the more we shall have reason to confirm Mr. Bryant's deduction of such earlier expeditions from the 'Arkite history.' The names themselves being no other, than terms, in which that history was universally expressed.

Indeed slighter usages of Idolatry seem to argue their adoption from events in the scriptural records; a particular immediately occurs, which may evince the truth. The earth was divided into three parts; one to each son of Noäh, and his descendents; the Egyptian veneration, of the number three may not unfairly be taken from this division of the earth. Continued exhibitions of an ark are met with in the writings of Moses, and the prophets; such allusions abound in Greece! in the revolutions of five thousand years, and the divisions into which languages branched out upon the earth, many a link of the chain must necessarily be broken, and the reasoner be thereby disabled from pursuing the track of etymology. There seems great probability, that a proper investigation of the most ancient languages would tend to a rational glance, at least, of proof, that every tongue owed its ultimate origin to that, in which the prophetic writings have been primarily

handed to us. What claim would a linguist lay to applause from the learned and the religious, who would thus range the world of languages to vindicate the dignity of sacred writ?

Remark on the Stones erected as a Monument to the two Heroes, Zetes and Calais, slain by Hercules, at the rites discharged to Pelias.

MR. BRYANT in his observations upon rocks, no unsuitable objects of idolatrous superstition, takes occasion to introduce the lines of Apollonius above referred to, and seems to be of opinion, that the uses in which they were employed, arose from an Egyptian source; he moreover concludes these stones, set one directly upon the other, to have been no other than amber stones, similar to those, which are to be found, according to his construction, in Cornwall, and at Stonehenge. If the sentiments of our great mythologist concerning their religious application, be acceded to, we may understand them primarily to have characterized rocks, on the borders of torrents: in many countries, where from the mountainous parts the waters have, for a succession of ages, rushed through the vallies, the force with which they exert themselves carries with them the particles of earthy substance, with which those rocks had been united. There is scarcely an object in nature, which casts a greater air of solemnity than a rock thus bared from its foundations, and standing as it were self-supported amid the ruins of the surrounding scenery: this very scenery contributes to the aggravation of horror. The monument erected to the sons of Boreas by Hercules may scarcely be supposed in its effects the sole work of human industry. That the stones were placed, as described by our poet, there is little reason to doubt; but the consequence arising from such position must have been a work of ages; when the soil, which had originally been intermixed, was worne away, and a happy equipoise, undesigned perhaps by the man, who placed them in such position, occasioned a vibration, to which the nature of the stones themselves may in no small degree have contributed. Stonehenge is conjectured to have been ‘a monument to which few are prior.’ It has been usually esteemed a druidical temple; a construction reconciled, as it has been usually

usually esteemed, from the remains of its internal apartments, to the dark purposes of idolatry. *Antiquarians agree* not as to the original of this stone-work; it may, however, without a failure of respect to superior judgements, be permitted to declare against the probability, that in very early days human artifice with every assistance then known could without the aid of nature herself have contrived the carriage of the several stones to, and their situation upon the spots, where they to this hour remain. Mr. Bryant's Mythol. vol. iii. p. 36.

See the conclusion of Remarks, &c. immediately preceding the Poem.

Æneas died, according to some accounts, at the age of thirty-eight years, after a reign in Latium of three years.

The dates of his different periods of life must be thus fixed agreeably to the above calculation.

Æneas when the siege of Troy began was - 18 years old; he could not be less to take an active part in promiscuous skirmishes.

Siege of Troy lasted - - - - - 10 years.

Age of *Ascanius* when he quitted Troy, at least 5 years.

From *Æneas's* quitting of Troy, to his murder of Turnus, - - - - - 2 years.

His reign in Latium, - - - - - 3 years.

—
38 years.

This makes him too young, for *Ascanius* could not have consistently been less than twelve or fourteen, when he shot *Numitor* in the *Æneid*. Sir Isaac Newton's allowance of twenty-one years from 904 A. C. to 883 A. C. From the taking of Troy to the building of Carthage, seems to be too considerable; *Æneas* could scarcely have pass'd so many years between the ruin of the former, and his arrival in the latter: indeed Sir Isaac might have meant to describe the completion of the buildings at Carthage; such a city as must from its first stone to the close of its whole formation have employed a great length of time. Sir Isaac's representation is at all events nearer to the truth.

Mr. Bryant, in conformity with Sir Isaac Newton, fixes the siege of Troy a generation, or thirty-three years after the Argonautic expedition. He is describing Orpheus, who is by some writers, 'placed eleven generations before the war of Troy,' consequently ten generations before the expedition of the Argonauts. Anal. anc. Mythol. vol. ii. p. 130.

THE
 CEIRIS
 OF
 VIRGIL;
 TRANSLATED INTO ENGLISH VERSE.
 Occasioned by a Reference to that Poem in
 REMARKS
 UPON THE
 LIFE AND WRITINGS OF
 APOLLONIUS RHODIUS.

Ut historicæ proludens consonet ordo
 Notitiæ, voces duco, licet invidus adsit,
 Quisquis erit, culpare jocos; musamque paratus
 Pondere vel Culicis leviori fama feratur.

Virgilii Culex, ver. 4:—8.

• The Ceiris of Virgil is here placed, the two first books of Apollonius being adequate to the satisfaction of a careful examiner, whose curiosity may induce his enquiry into passages of the Ceiris alledged to have been imitated from Apollonius by Virgil.

EUSTATHIUS, in his remarks upon *Dionysius of Alexandria*, acquaints his readers, that Scylla ‘was chained to the helm’ of the ship, in which Minos conveyed her from Megara. The whole passage runs thus: Minos making himself master of Megara with the assistance of Scylla, daughter of Nisus, king of that city, who was in love with him, and cut off her father’s head, conceived that she who had thus betrayed her parent, would be probably actuated to commit murder on any other occasion; he therefore chained to the helm of the ship this traitress and destroyer of her father; and thus † consigned her to the ocean: she was transformed into a bird, called Ceiris. Hyginus the grammarian only writes, that ‘Scylla threw herself headlong into the sea, that she might not be made captive by her pursuers ‡.

● ‘*Suspensa novo ritu.*’—

Ceiris v. 389. Scaliger’s note upon the passage.

† Minos from his extreme reputation for justice may be concluded to have punished this crime of Scylla more largely, lest his lenity should be construed into his espousal of the enormity.

‡ The Roman poets in particular confound the separate histories of Scylla changed into a rock, and Scylla here considered. Apollonius, always exact in mythological records, adheres faithfully to the first.

C E I R I S.

THOUGH various love of praise my *first* regard,
 Mine who have prov'd the vulgar's *vain* reward,
 Though mine, Cecropian bow'rs, your fragrant grace,
 Where Wisdom wraps me in her shade's embrace,
 * Me, *Goddeſs*, deign'ſt thou for thy votary chuse,
 From loftier toils *low ſtooping* to the Muſe ?
 Toils, which the world o'erleap, a ſcantier bound,
 Thy thought ſuſpended in yon ſtarry round,
 Tow'ring the ſplendid highs of *virtue's* hill,
 How rarely *pleaſure* deem'd !—my daring will
 Yet weaves with twining wreath the flow'ry line ;
 Yet wooes, (and ſuch their right !) the ready Nine,
 Fair wiſdom's bow'rs in happier eaſe to ſcan ;
 And ſoothely ſoft attune the moral plan.—
 † To all each age's wond'rous race be known !
 The *wiſh* to paint it, Roman, be thy own !

* Orig. v. 5. Num mea quæret eo dignum ſibi quærere carmen, is not Virgilian. I would read, 'num me quæret eâ dignum ?—Sibi quærere carmen ? ' Will wiſdom ſearch after me as worthy of her ? is it hers to ſeek poetry ? Virgil, it is remarkable, tried his pinions in philoſophical flights ! See them in the Georgics, b. i. and more elaborately in his ſixth of the Æneid.

† In the text the epithet 'mirificum' is repeated, which has its effect. The conſtruction alludes, it may ſeem, to the mythological deſcriptions of the ancient ages of Greece.

* For me, though *wisdom* from her sacred tow'r
 Op'd all her force; *she*, whose according pow'r
 Points † ancient merit for her honor'd heir;
 Thence might I boldly spurn each sordid care;
 Each error of mankind (whose poison lies
 Wide o'er the various globe) might dare despise;
 Yet, Wisdom, would I check *th'* adoring lay;
 Yet would restrain, though oft in sportive play
 The Muse has wont her humbler themes rehearse,
 And syllabled the sweets of gentle verse.—
 The *sail* of snow thy beauties should infold,
 Such as adorn'd th' Athenian streets of old,
 While breath'd the vow to chaste Minerva paid,
 Or the *fifth* year the ‡ ling'ring rites display'd,
 When zephyr's triumph rous'd th' alternate east;
 His weight condensing, as his pow'rs increas'd.

* I read, v. 14. orig. without quarrelling with the phrase usually expressed,

‘Si mihi jam summas sapientia panderet arces.’

It think it more in Virgil's spirit.

† Four philosophers, ‘Plato, Aristotle, Zeno, and Epicurus.’ The last may seem more directly to have occasioned the compliment; the tenets of Epicurus alone are contained in the two ensuing verses of the original.

‡ A lustrum, or term of five years is specified in the text; at which period the ancients cleansed the capital cities of the Grecian kingdoms by sacrifices in plains dedicated to Mars. I believe, that the alternate course of the west and east winds may signify the vernal season of the year, when these sacrifices were celebrated.

Bless'd

Bless'd is the day, and bless'd the hallow'd year,
 And bless'd each vot'ry of a scene so dear!
 Hence bright in order weav'd thy deeds of arms,
 Auspicious Pallas! from the war's alarms
 Stamp'd on the soil the giant trophies stood!
 Each horror of the battle mark'd in blood!
Here I'lypho bends beneath the jav'lin's shock,
 Whose point is gold; proud Offa's mountain rock
 His frenzy whirl'd to heaven; oh! daring might!
 Olympus doubled by * Æmathia's height.
 Such was the † sail uprear'd in solemn hour!
 And such, oh! youth of learning's fav'rite bow'r,
 For thee my wishes weave, where source of day
 Flash the full splendors of yon purple ray;
Where silv'ry Luna leads the train of stars,
 Wide earth encompass'd by their azure cars;
 For thee the philosophic volume awes,
 With truths, that nature point, and nature's laws;
 Thy deathless name o'er wisdom's sacred page
 Triumphant shall resound from age to age —
 • But mine the tender infancy of arts;
 Scarce-strung the nerve no solid strength imparts;

* This alludes to Pelion, a mountain of Thessaly.

† The foregoing description of the sail literally represents the particular forms, in which the festival of the Panathenæa was celebrated at Athens in honor of Minerva, tutelary goddess of that city, and constructress of the ship Argo, to which the sail was fabled to have belonged.

Cull'd

Cull'd by the *Muse* fair Wisdom's flow'ry spoil
 With many a vigil consecrates her toil;
 Accept ('tis all I can!) the boon of truth,
 Accept these earlier rudiments of * youth!
 With smiles the budding sweets of genius see;
 Those smiles their nurture, as they bloom for thee!
 Nor great th' exordium! mark the fears that roll
 From various portents to the conscious soul!
 When impious Scylla views, in feather'd grace
 Herself array'd, a new-collected race
 Of plumage soar sublime, on silken wings
 Cærulean to the stars her course she springs
 O'er mansions late her own; oh! destin'd change!
 Her's for the ravish'd purple *lock* to range,
 By treach'ry *ravish'd* from a father's head;
 And fell destruction o'er his kingdoms spread †!—
There

• The original seems to confirm an opinion, apparently more consistent than its opposite, that the *Ceir*is, if concluded to be Virgil's, (it is by no means unworthy of him) was a *youthful* composition. As he was revising his *Æneid* some years before, and towards the time of his death it can scarcely be imagined, that he attempted any poem of consequence after that excellent heroic. Indeed, the study of philosophy being employed as part of the Roman education, it is most probable, that he tried the pinions of his earlier *Muse* in this philosophic flight, rather than that he defer'd it till later hours. Yet has Scaliger, in his comment upon the address of the *Ceir*is to *Messalla*, fixed the composition to the latter days of Virgil, after *Messalla*'s return with Augustus from the East.

† The author of the *Ceir*is takes his exordium of philosophical pursuits from mythological fable. The history of
Scylla

There are, my friend, and bards of *nobler dream*,
 (Truth be our own, for truth's the Muse's theme!)
 Whose verse avows the * monster's vary'd form,
 Scyllæan rock, defiant of the storm;
 Fell Scylla, of the sorrow-breeding train
 The chief who compass'd with the dogs of main
 The † man of woes; she (such the fabled lore!)
 Dulichian vessels tofs'd with troubled roar;
 While issuing through the vast, and boundless deeps,
 To earth the shatter'd mariner she sweeps:—
 To tales like these Mæonia's hallow'd bard
 Could credit scarce assure, or win regard.
 Nor ill the strain where doubt and error lead,
Various the tales to fancy's lore decreed,

Scylla is sufficiently explained by the particulars, specified in the present poem, and evidently deducible from that of Sampson and Dalilah. *The very crime is the same, though the consequence varies.* But it is little requisite, that minutest resemblance should constitute such imitations. Imitators are usually awkward, if not bunglers; the heathens were certainly the latter, in their copies of the holy writings; the principles of the copyist so materially varied from those of his original, that it may only be esteemed matter of astonishment, that deviations abound not to excess. Scylla was changed into a bird. The enemy, in behalf of whom the daughter *capitally* trespassed upon her father, was Minos. The metamorphosis may thence be reconciled to history.

* The original has 'monstra,' plurally; but the allusion is certainly intended to a single representation. It is the Roman adoption from the Greek.

† Ulysses: this anecdote is agreeable to Grecian story.

Who

Who sings the virgin forms of Scyllan birth;
 So nam'd by her, the Muse of Smyrna's earth.
 From Lamia, or Cretæis sprung to light,
 Or her, the monster-featur'd lover's fight
 Whose raptures bless'd; or chang'd, ill-fated maid!
 By spells th' enchanter's magic wiles display'd.—
 But whence the virgin's crime? old Ocean's fire
 Quench'd on the rugged sand his am'rous fire,
 Wrap'd with her beauties; in her dearer arms
 Forgot his injur'd Amphitrite's charms*.

* The indelicacy, and apparent insignificancy of the two lines immediately ensuing in the original, justifies their omission in the translation. The preceding verse,

• Sive illam monstro genuit Persæa biformi,

is largely commented by Scaliger, who labors to reconcile an alteration, seemingly needless: but Scaliger loves a display of learning, which he not unusually throws away. He makes the moon mother of Scylla, by a two-formed monster; the magical idea of Egypt, and of Greece, when she was eclipsed, which they attributed to a monster's connection with her. Apollonius's scholiast more properly acquaints us, that Scylla was daughter of Phorcys, and Hecate; of whom I take Lamia, Cretæis, and Persæa to have been branches. Neptune is termed, ver. 72 of the original 'ipse pater,' in the same manner as Virgil in his Georgics applies the words to Jupiter,

Ipsè pater mediâ nimborum nocte;

Scaliger delineates Scylla from the commentaries of the Greeks, 'a very beautiful woman; but having been enjoyed by Neptune, she was, through the jealousy of Amphitrite, who infected the fountain in which she bath'd, by incantations metamorphos'd into a wild beast.'

Nor

Nor late the period of revenge! to stray
 With rapid course the wide-expanded way||
 Much-envy'd Scylla flew; the ‡ ruthless bride
 In deluges of blood her ocean dy'd.
 Yet Fame records (each youth her beauties fire)
 She spoils the lover of his soul's desire;
 * While fish, and famish'd dogs her form surround,
 She views grim horror's various fiends abound.
 How oft the new-shap'd limbs her wond'rous dread!
 How oft, the barkings, which herself had shed!
 She dar'd a goddess of her rights beguile;
 She dar'd to frown on Venus' proffer'd smile.
 Such † the dread punishment her treach'ry shares,
 Herself, fair object of the striplings' cares,

(For

|| I read, v. 74. orig. *Nec tamen*; in the next line '*aut quum cura, &c.*'

‡ Amphitrite.

* Scylla seems to have assum'd these forms.

† I would read, v. 85, 86, and 87. orig. in two lines;

*Quam, Mala multiplici Juvenum quod septa catervâ
 Dixerat, infamem merito rumore fuisse.*

I cannot avoid thinking, that '*meretrix*,' ver. 86. and '*merito*' ver. 87. of the original, contain a jingle unworthy of Virgil. Scaliger furnishes a prolix remark upon *Palæphatus*, which seems to prove little, but that the history of Scylla has its origin in ancient mythology. The very name of *Palæphatus* implies such construction. The fable of Scylla is at best confused; various accounts of persons under this denomination have been united into one. The author, if not Virgil himself,

(For oft her language spake a wayward soul)
 The wand'ring passions of the beast control,
 Her full reward of guilt the rev'rend sage
 Palæphatus proclaims in learning's page.—
 To each his history ! each his critic song,
 That speaks the tale of woe !—to us belong
 Meek Ceiris' tuneful notes ; nor our's to own
 In fame's deep records Scylla's fame alone !
 For this ye kindly quench my thirst of praise,
 While truth inspires the modulated lays,
 Ye Muses much rever'd, whose hallow'd shrine
 I chastely deck with many a gift divine,
 Each pillar softly dy'd ; thy fragrant show'r
 Scents the proud gate, thou hyacinthine flow'r ;
 And there narcissus with his blushes sweet,
 And there the violet, and crocus greet,
 Twin'd with the lily's grace ; the threshold glows,
 Cheer'd with each streak, that marks the scatter'd rose :
 Yes ! sacred maids, your smiles my labor crown,
 Of new-born strains, lov'd passports to renown.

Athenian seats the circling cities spread,
 Where tow'rs the sea-beat promontory's head *,

himself, must be concluded to have existed nearly to those times, and may at least be esteemed in most parts of his composition an happy imitator of the Mantuan bard.

* I read 'actæos,' as a Greek derivation implying 'littoreos.' Servius thus construes it in his comment on a passage of the *Æneid*.

Tow'rs

Tow'rs to the shore, the bound of Theseus' reign,
 That glows with many a shell's impurpled stain.
 High o'er the rest proud Megara uprears
 Her front illustrious, work of *earliest* years;
 Alcathous' structure; Phœbus yields his aid:
 In ev'ry toil whose deity display'd.
 Here oft the flint arous'd to rapture's fire
 Wakes the shrill note, and emulates the lyre;
 † The gift of Hermes swells in ev'ry sound,
 And Phœbus' ancient honors breathe around.
 Chief of the hosts, who rul'd the world of arms,
 Great Minos through the city pour'd th' alarms,
Spoil'd by the vessel's force; in union's pride,
 Firm * Polyidus to his friend ally'd,

† Mercury is recorded in Grecian fable to have been born on the mountain of Arcadia, Cyllene. His harp is in the present passage intermixed with the lyre of Apollo, as of a congenial nature. I read verses 107, and 108.

Sæpè etenim citharæ voces imitatur acutus
 Sæpè lapis; recrepat Cyllenia munera pulsus.

The effect of the harp upon the stones alludes to the vibrating quality of the latter.

* There is an inelegance of repetition, ver. 113, 114, 115. orig. 'Ceratea, Gortynius, and Cretæa,' being each placed within few words one of the other, to signify Crete. Polyidos is but stiffly introduced at the best; and though inserted in subservience to historical tradition, the text would boast a more Virgilian purity if ver. 112. to ver. 115. both inclusive, were omitted; the spirit of Nisus, as more *concenter'd* would thus possess enlarged splendor.

His

His long-lov'd Nisus, quits in vengeful mood
 Carpathian billows, and each Cretan flood ;
 Forth rush'd the monarch 'gainst th' invader's heart,
 And Athens mourns the desolating dart.

† Nor then the faithful citizens, who spring,
 Their country's boast, nor then th' embattled king
 Fear to the walls their flying troops to lead,
 And give by matchless worth the foe to bleed,
 Appal'd, confounded, lost ! enough for ease
 On memory stamp'd the voice of heav'n's decrees !

† The Ceiris has evidently been left in a state of imperfection ; it may be apprehended, that some dauber has occasionally intruded his coarser colors into the original picture. The 112th verse

Hospitio quo se Nisi Polyidos avito,

which has been read in various forms, as we learn from the criticism of Scaliger upon the passage, is scarcely reconcilable with sense. I would read it

Hospitio quâ se Nisi Polyidos avito

In the following construction. The adverb quâ refers to Megara. Polyīdos I understand nominatively, and to represent a person. There were two of this name ; one a soothsayer of Corinth, mentioned by Cicero ; the other of more modern date, honoured by Vitruvius in the character of engineer. The very word implies the gift of extraordinary sight. I have concluded him ally of Nisus. An awkward repetition of the Carpathian sea, the Cretan rivers, and Gortyna is obvious, ver. 113, 114. Such tautology may abound in Ovid ; it is not indured in Virgil. The whole is a mythological romance, but in some degree resolvable into historical accuracy. Minos cleared the sea of Pirates. Newt. Chron.

While

White o'er the monarch's head the ringlet flows,
 The laurel shades his temple; blushing rose,
 Bright in the midst a lock thy purple twines;
 Hence, monarch, hence thy country's glory shines!
 Secure the triumphs of thy future hour,
 Till on the Fatal lock destruction low'r,
 Accordant fates have seal'd th' unvarying will;
 Cares for its weal each patriot bosom fill.
 The clasp of gold, fair Athens' solemn rite,
 † The chirping insect's little teeth unite;
 Nor yours, ye souls of worth, th' attention vain
 This lov'd Palladium of your native plain
 Sleepless to guard!—yet Scylla's doom to prove
 Th' ungovern'd frenzy of a new-born love,
 (Oh! had those eyes ne'er flash'd their wanton fire)
 Whose wish entombs her country, and her fire ‡.
 'Twas thine, malicious boy, whose frowns defy
 A mother's rage, ev'n His, who rules the sky,
 Thine, whose pervading darts the lion tame,
 And soothe the famish'd tyger's sullen flame;
 Thy reign, the mortal, and immortal soul—
 Too high the strains! Muse check them, as they
 roll!

† Alluding to the insignia of Athens.

‡ Ver. 130, 131, and 132. orig. may be thus read

‘ Sed fuerit, quòd Scylla novo concepta furore

‘ (Oh! nimium cupidis si non inhiasset ocellis!)

‘ Scylla patris misero patriæque infesta sepulchro.’

T

Thine,

Thine, frolic urchin, to awake the storm
 In Juno's haughty breast ! (* that lovely form,
 Which holds a perjur'd mind, th' unhallow'd strain
 Long unreveng'd in memory to retain
 Knows not the guilty boast ;) she, hapless maid,
 Mid the full rites to giddy joys betray'd
 Profan'd the sacred seats, her footsteps bend
 Far from each matron, from each votive friend,
 With smiles gay-sporting, as th' official vest
 Decks her sweet frame, and loos'd her snowy breast

• The original passage, which has hitherto defied construction, may be thus read

‘ Superas acuebat parvulus iras
 ‘ Junonis magnæ (nulli perjuriam, Divæ,
 ‘ Olim se meminisse diu per jura puellæ
 ‘ Non ulli licuit.)’

Olim’ in these lines intimates *formerly*, not any *considerable* length of time since. Horace seems thus to have used the word:

‘ Non si malè nunc, ut olim,
 ‘ Sic erit ;

I understand the passages, as if the evils complained of had lasted in a succession for some time past to the present hour. May I have leave to restore this word ‘ olim ’ to its usual acceptation ? It has been understood in the foregoing words of Horace, and in the following phrase of Virgil to express ‘ in time to come ; ’ however meanings *may vary* in the same word, they are inelegantly made *opposites*.

‘ Forsan et hæc olim meminisse juvabit.’

These sufferings of *former days* will be pleasing to remembrance.

To the wild north's rude visit! fond employ,
 Nor Hymen yet had wav'd the torch of joy;
 Nor yet the priestess, bath'd in holy stream,
 With olive's foliage, wreath of paly gleam,
 Had bound the virgin-brow; in youthful play
 She sends the flying ball; with transient stay
 Receding—now advancing! blooming fair,
 Would that thy radiant *robe's* protective care
 † Had not those lovely-fashion'd limbs resign'd,
All that thy step delay'd, thy course confin'd!
 Would that thou held'st th' unviolated rite,
 Nor impious frolic mar'd a Juno's sight!
 So had no oath, ‡ *atonement* of th' offence,
 (For such, unhappy maid, thy vain pretence!)
 More deeply *ting'd* thy crime! tho' perj'ry awes
 With many an ill, yet thine the pious cause!
 Nor dar'd the Goddess to a brother's eye
 Point ev'ry charm! but he whose pinions fly
 Light as the buoyant air, whose vengeful will
 Wrests ev'ry word to urge the deed of ill,

† Ver. 150, and 151. orig. I read

‘*Ast utinam ne prodita ludo*

‘*Auratam gracili solvisses corpore pallam!*’

‡ I have paraphrased the word ‘*piâsset*,’ ver. 155. of the original, and taken it in its sense of atonement, and of defiling—I read the line,

‘*Infelix nequid jurando jure piâsset.*’

Scil. jure jurando.

From the bright quiver plucks a golden dart ;
 It strikes, it riots o'er the virgin's heart ;
 The dart so light, so tender to the view,
 Yet not thine own, * Tirynthian, half so true !
 Strait in each pulse awakes the throbbing flame,
 Unbounded frenzy bursts o'er all her frame,
 Fierce as the warrior-dames † of Thracia's round,
 Fierce as thy priestess at the trumpet's sound,
 Thou mother of the gods, the virgin springs ;
 Fill'd with her cries th' affrighted city rings.
 Her tresses breathe no more ‡ th' Idæan sweets,
 No more her foot the well-known sandal meets ;
 No more soft-floating o'er her breast of snow
 The pearl-embroider'd necklace loves to glow,
 Her feeble palsied footsteps devious roam,
 Now seek the splendors of a father's dome ;
 § And now ascend in thought the sky-cap'd tow'rs,
 There wrap'd in night her keen affliction pours,
Eyes

* Ver. 162. of the original may be consistently read,

‘ *Hæc quanquam tenera at nimium Tirynthia visu!*’

Alluding to the arrows of Tirynthian Hercules. A jingle of words seems designed by ‘tereti,’ and ‘Tirynthia.’

† Ver. 165. orig. should be read,

‘ *Sævior egelidis ciconum ceu bistonis oris.*’

‡ Ver. 169. orig. should be, ‘*assueta haud.*’ ‘*Cognita*’ is flat ; in the next verse ‘*baccata*,’ not ‘*bacchata*,’ must be read.

§ Ver. 173. of the original,

‘ *Aëriasque facit causam se visere turres*’

I can-

Eyes from the hights her object of desires,
 The camp wide-glist'ning with unnumber'd fires.
 Unmov'd the † distaff, and unheeded gold,
 No more her smiles the polish'd harp behold,
 Or tune the genial chord ; no busy loom
 Clos'd in the Libyan card ; the rose's bloom
 Fades in her cheek, fair health a foe to love !
 Her clouded ills no ray of comfort prove,
 Death's subtle poison o'er each entrail preys ;
 Where sorrow spur'd by fate commands, she strays.
 Distraction's sting precipitates her flight,
 To steal (what madness could the deed excite !)
 The purple honors of a father's head ;
 A foe, of these possess'd, releas'd from dread.—
 This the sole privilege of mis'ry's breast !
 Did ign'rance prompt ? the Good believe the best.
 Fain would ‡ they clear thee of a crime so deep !
 But thou, oh ! father, while the ruinous sweep
(What

I cannot think '*facere causam*' Virgilian ; Scylla may seem to excuse herself for the visit she had before abruptly resolved to pay to her father's palace. This corresponds with the situation of her mind. Why may we not read,

'*Se sæpè aërias causatur visere turres.*'

She blames herself, that she visits the citadel.

† I read '*colum novit*,' ver. 177. orig.—'*Clauduntur*' may be placed for '*plauduntur*,' ver. 179. orig. and '*et quæ*' (in the nominative) for '*atque ubi*,' ver. 181. '*vidit*,' for '*videt*,' ver. 182. and the '*que*' after '*tabidulam*' omitted.

‡ Orig. ver. 189. read *sceleris*, or *sceleri*.

(What treason marks th' imprudence of a child !)
 Of havoc through the city stalking wild
 Scarce leaves the trace of one distinguish'd spot,
 Where stood thy tow'rs sublime ; in humbler lot
 Where thy tir'd limbs a wish'd relief may share
 Scarce shalt th'asylum meet, the *down* to care.
 For thine, thou feather'd innocence, to die !
 A daughter seals thy doom ; yon azure sky,
 Ye habitants of air, whose pinions reign,
 Whose haunts the vocal grove, or verdant plain,
 Who spring o'er ocean's waste, rejoice, ye host,
 Rejoice, blithe wand'ers of th' extended coast !
 Rejoice, whose fate the human form to change,
 * Arcadian *nymphs* ! to crown your princely range,
 Lo ! Scylla points the Halcyon's feather'd grace !
 And adds a father to your wayward race.
 Outwing the wearied clouds, *ye* beauties ; greet
 (For beauty late was yours !) th' etherial seat !
 With *you* this hawk's † discerning eye-lid soar ;
 This lark her honor's due desert explore !—

Soft

* *Damnatusque longi*

* *Sisyphus Æolides laboris.*

HOR.

I have criticised this passage of Horace in the works of Anacreon, Sappho, &c. Ridley, 1768. Read ver. 190. orig. (*Natæ imprudentia prodit.*)

• Ver 199. 200, and 201. orig. may be thus read

* *Vobis crudeli fatorum lege, (puellæ*

* *Dauliades, gaudete !)*

* ————— *numerosque tuarum.*

† Nisus, ver. 204. is represented to have been changed into a bird, there called Chalceus. Chalcis in Homer signifies a
bird

Soft sleep had wrap'd the monarch's brow; the train
 Kept their stern vigils at the gates in vain;
 Lonely the daughter from her couch descends,
 To ev'ry breath of wind an ear she lends;
 'Twas silence all! each sob of rising care
 She checks, and snatches the thin joys of air.
 Lightly suspended in her step she treads,
 Her impious hand the fatal iron spreads;
 Fear chills the pow'rs, that urge th' impassion'd breast:
 The conscious shades her *filial* fraud attest ‡.
 Paternal chamber, late no stranger-way,
 Thy threshold bids the pause of short delay;

bird of prey. Honest Chapman burlesques it into the owl!
 'The hawk has usually been esteemed the metamorphosis of
 Nisus; whose purple lock may perhaps have been placed by
 Grecian mythology to express the deceitful methods by which
 he carried on his wars; otherwise his transformation into a
 bird of prey would want propriety; for he had been evident-
 ly preyed upon himself. By Chalceius a species of owl or
 hawk may be intended. Pliny (says Scaliger) terms Ho-
 mer's *χαλκίς* a bird of night. It may be so; but this proves
 little in Scaliger's favor. Scaliger places 'Halæætus' a kind
 of eagle for the 'novus chalceius' of this passage. There
 seems to be foundation for such construction ver. 528. but
 that whole description shall be commented in its proper place.
 Nisus may have received the form of an eagle from the
 spirit and discernment with which he conducted, while king,
 the affairs of his country; and on this principle Scylla should
 be vilified into a more humble bird characterising her disin-
 genuity.

‡ Ver. 214. orig. may be read without the preposition *in*,
 which is inelegantly introduced.

'Demptæ subitâ formidine vises.'

T 4

She

She eyes the vault of heav'n, the *starry glow*,
 Which nods half-slumb'ring o'er the world below *;
 With many a proffer'd gift †, ye pow'rs above,
 She richly sues your unaccepting love.—
 The faithful guardian of Phœnicia's line,
 Nurse of her tender years in life's *decline*,
 Heard the fair maid (the hinge with brazen grate
 Skriek'd o'er the marble threshold's restless state)
 She clasp'd the languid wand'rer in her arms,
 And “ Oh! my sacred trust, those infant charms,
 “ Oh! not in vain *that pale, that sickly mood*,
 “ To thy flow veins denies the stream of blood!
 “ No flighter care inspires the vent'rous toil ‡;
 “ Ah! why the sweets of Bacchus' genial spoil,

* Ver. 217, 218. I read,

‘ Et altum

‘ Suspicit occulto nutantia sidera mundo.’

‘ Nodding stars’ is an expression of Dryden, intimating that the general sleep of nature affected the constellations themselves.

† ‘ Piis divis,’ ver. 219. orig. seems a whimsical expression: It should be ‘ pie.’

‡ Orig. ver. 227. may be turned,

‘ Non levis, ut faceres quod vix pote, cura subegit.’

Ver. 228. orig. should be expunged; for the poet thereby *assigns* a reason for this conduct of Scylla, which he in the very next verse *enquires*. Upon the descent of Carme, nurse of Scylla from Phœnix king of Thebes, and brother of Cadmus, it may be observed, that instances of similar attention from distinguished personages abounded in ancient days. Perhaps her name may rather have been ‘ Carne,’ by which a city of Phœnicia was called. Caieta, nurse of Æneas, gave rise to the title of a town in Naples.

Ah!

“ Ah! why th’ inviting fruits of Ceres dread?
 “ Why solitary watch a father’s bed,
 “ Ev’n at the hour when sooth’d the tale of woe,
 “ And torrents mid their rage forget to flow?
 “ Yet, tell thy wishful friend, thy friend of grief,
 “ What oft thou told’st her to her soul’s relief
 “ Was but ideal song*, when wrap’d in care
 “ Thy sadness spread the long dishevel’d hair,
 “ Spread to a parent’s eye! illustrious maid,
 “ Say, does the rage thy thrilling limbs invade,
 “ Which toss’d of old the fascinated mind
 “ Of love-sick Myrrha, that to guilt resign’d,
 “ The foe of justice †, as to passion free,
 “ Thy wishes would delude a fire, and me?
 “ § What if the wound deep-rankles in thy heart,
 “ For sure thou feel’st the point of Cupid’s dart,
 “ Nor vain th’ experience Cytherea taught
 “ To trace the working of a lover’s thought;

* Orig. ver. 235, 236, and 237. may be changed to

‘ Quùm mæsta parentes

‘ Formosis circum virgo sinè more capillis;

‘ Dic mihi, si, &c.’

† Adrastæa, the goddess so called, it is alledged, from a temple erected to her honor by Adrastus, king of Argos, is the Nemesis of the Greeks, who, from the origin of her name, *νέμω* (tribuo) implying that she recompenses according to desert, is styled in the version, justice.

§ I read, ver. 241. orig.

‘ Quòd si altum quovis animum jacteris amore.’

“ If

She eyes the vault of heav'n, the *starry glow*,
 Which nods half-slumb'ring o'er the world below * ;
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§ I read, ver. 241. orig.

‘ Quòd si altum quovis animum jaçteris amore.’

“ If

“ *If vows confess’d illumine the conscious fame,*
 “ *By great Diana’s ever fav’ring name*
 “ *Chief of the pow’rs, who gave my soul to share*
 “ *Thy infant sweetness, by Thyself I swear,*
 “ *Unnumber’d hardships shall my peace control,*
 “ *Fit suff’rings for a great, or worthless soul,*
 “ *Ere I the feelings of that heart resign,*
 “ *¶ Low in th’ inglorious dregs of grief to*
 “ *pine.*” —

She spake! herself in softer garment dress’d
 Steals o’er the cold, cold *maid* the fust’ring vest,
 Whose limbs the lightly-floating * girdle bounds;
 Then, as Affliction’s dew *her* cheek surrounds,
 The matron prints it with a kiss, the strain
 Once more pursues *her* secret source of pain †.

¶ Orig. ver. 249. is said to contain a false quantity in the word ‘*scoriâ*,’ which from its etymology should be long. To avoid it, read

 ‘ *Quàm te tabescere tali*
 ‘ *Scoriâ, et infami pariar tam sorde perire.*’

Scaliger condemns the word ‘*scoriâ*’ as too plebeian for the pen of Virgil; without reason, surely! it means ‘the refuse of metals.’

* ‘*Coronam*,’ ver. 252. orig. may be preserved, as characteristic of ancient manners amongst the female sex; it is applied to the zone, held in sacred estimation. Scaliger’s ‘*cro-cota*’ is too modern.

† Ver. 254. orig. I read, as less irreconcilable to construction,
 ‘ *Persequitur miseræ quæ sint exquirere causas.*’

Her

Her ear, and such her wish, no answers greet,
 Till the wide dome receives the virgin feet;
When thus the maid! “*Ah! why my pangs inquire?*
 “ Why probe the throbbing wound of fond desire,
 “ Ah! no! † I burn not for th’ accustom’d friend,
 “ Burn not for *such* to death! these eyes commend,
 “ Nor turn from kindred looks; a fire may prove
 “ All that a daughter can bestow of love.
 “ § Spontaneous hatred ours, and ours alone;
 “ This heart, believe me when my faults I own,
 “ Loves not, nor can, the object which it ought;
 “ (Oh! that no image of a pious thought ||
 “ False in its form were mine!)—amid the glow
 “ Of surly tumults, and th’ embattled foe
 “ —Alas! the frantic accents! why the note
 “ Of clam’rous guilt thus bursting from my throat?
 “ Ah! where begin? all, all my words reveal
 “ Why from thy cares (for thou forbid’st) conceal?
 “ Take the last present of my dying breath!
 “ Our walls with ruin, and our hosts with death

† Ver. 259. orig. I read,

‘ Non ego consueto mortale exuror amico.’

§ Ver. 261. orig. may run,

‘ Ultrò solùm odimus omnes.’

|| Ver. 263. orig. should be read,

(Oh! si non falsæ pietatis imago lateret!)

“ (By

“ (By Jove bestow’d the sceptre of his state,
 “ No * wound to injure; such the boon of fate!)
 “ ’Tis he, who threatens; He my bosom sways,
 “ (How throbs it compass’d in the wordy maze!)
 “ *Here* Minos triumphs! by those looks of love,
 “ Those † breasts, that heav’d, my infant bliss to
 “ prove,
 “ (Still mem’ry points the purer scenes of joy!)
 “ If thou canst save, oh! wish not to destroy!
 “ If each alluring hope of safety fled,
 “ ’Tis all I merit, yield me to the dead;
 “ Mine be the close of cares!—with sorrowing eye
 “ Ere chance, hard chance had giv’n me to descry,
 “ Yes! cruel God, that form of fond relief,
 “ Best of his sex, yon’ art invading chief
 “ Ere Scylla view’d, had *this* destructive blade,
 “ (She from her vest the fatal shears display’d)
 “ *This* sever’d from my fire th’empurpled hair,
 “ Or Scylla sunk the victim of despair!”—

* Scaliger applies this gift historically; and the same quality is here attributed to ‘Minos,’ which Talus experienced in Apollonius, ‘because,’ (forsooth!) ‘the poets represent him in a form of brass.’ But we meet with many heroes invulnerable in Grecian poetry; which may intimate, that they frequently returned without injury from battle, and possessed so perfect an use of arms, as to be with difficulty wounded. Add, that Jupiter is represented to have patronized the king of Crete; a sure, as characteristic heathen protection of a warrior from dangers.

† Orig. ver. 274. may run,

‘Perque tuum memori exhaustum mihi, &c.

Scarce

Scarce clos'd the maid, when she of rev'rend years
 With dust her much dishevel'd tresses smears,
 And heaves the wild complaint ; “ Ah ! why again
 “ † Return, oh ! Minos, and repeat my pain ?
 “ Could not I banish'd from my native soil,
 “ A wretched captive, curs'd with slav'ry's toil,
 “ Fly from the reach of that avenging arm,
 “ To quench *on her* I lov'd my thirst of *harm* ‡ ?
 “ For *me* ! no comfort waits my ling'ring hours ;
 “ Grudg'd ev'ry bliss of life's declining pow'rs.
 “ How could a mother, frantic in her rage,
 “ Thou hapless daughter of despondent age,
 “ How could I drag existence ? would ! thy plan,
 “ No daring huntress in the wilds of man,
 “ Had roam'd from Ceres' haunts, from Dian's far,
 “ Nor urg'd the Parthian crook, a pointed war,
 “ Spur of Dictæan goats to well-known meads !
 “ So, (from the arms of Minos frenzy leads)
 “ Thou hadst not, rushing § from the mountain's brow
 “ Dash'd headlong ; thence, the records old avow

† Ver. 286, and 287. orig. I read,

‘ Oh ! mihi Te, Minos, crudelis reddere, Minos
 ‘ Cùm iterùm nostræ Minos inimice senectæ
 ‘ Adsis ? annè olim natus te propter eundem
 ‘ Annè amor insanæ luctum portavit alumnæ ?

‡ This alludes to a former captivity of Scylla's nurse by Minos, together with that of Britomartis.

§ Ver. 302. orig. I would prefer,

‘ ———— Speculatrix montibus, &c.

“ A Cre-

“ A Cretan goddess, such thy honor’d claim—
 “ The rest, resign’d a more distinguish’d name,
 “ Pronounc’d thee lunar Queen ; whate’er *thy* lore,
 “ ¶ *Mythology*, my daughter mine no more !
 “ Ne’er shall I view thee on the sky-prop’d plain
 “ Amid th’ associate goats, and salvage train,
 “ Springing in vent’rous sport, nor hail thee bless’d
 “ In safe return, and clasp thee to my breast !—
 “ Such was the theme, which rul’d my troubled
 “ thought,
 “ When with my Scylla’s bliss my bosom fraught !
 “ My ears uninjur’d by the sounds of woe !—
 “ In Thee stern fortune deals a doubled blow ;
 “ In Thee?—my wish to live for Thee alone !
 “ No softer sleep my wretched eye-lids own,
 “ Though worne by nature’s load ; to live, my pride,
 “ Till in thy *scarf* of radiant hue the bride,
 “ *My happier skill*, thou smil’dst ; oh ! maid of care,
 “ What rescuing god attends thy votive pray’r ?
 “ Yet know’st thou not, a father’s rev’rend head,
 “ ’Mid the grey locks the tress of purple spread,

¶ In this ancient legend the version has hazarded an immediate address to ancient mythology ; and thither it is evidently to be refer’d. Diana was revered, in Crete : she was placed for the moon, as we are informed from the same source. Phoece was an islet of the Cretan dominions. Ver. 303. should be ‘ Tibi numina Phocæ,’ I read, ver. 313, 314. orig. ‘ teque,’ without an interrogation.

“ Beams

“ Beams from the law of fate ? mysterious bloom,
 “ Suspended from whose thread his country’s doom.
 “ To this my Scylla stranger, hopes are mine !
 “ Unconscious of its guilt th’ attempt was thine.
 “ If, as I greatly fear,—oh ! darling maid,
 “ By all th’ affection to thy pangs display’d,
 “ Ev’n by myself, by her thou lov’st, I sue,
 “ By dread Lucina’s sacred stream renew
 “ No trait’rous wish, no zealous frenzy lead
 “ Thy throbbing bosom to so foul a deed !
 “ Vain were the task thy purpos’d will to bend,
 “ A task, oh ! love, impossible ! contend
 “ With heav’n’s decree ? the nuptial union seal,—
 “ Where thy best triumph is thy country’s weal ;
 “ * No household gods be thine, which mark a foe :
 “ My safer counsels from experience flow.
 “ Rest of each wish to rule a father’s choice ?
 “ Thyself (such music in a daughter’s voice !)
 “ Yet may’st prevail, when pious Justice draws.
 “ The plea, that crowns a well protected cause,
 “ In eloquence of sighs ; such efforts thine,
 “ No more the purports of thy soul decline !
 “ Myself, my gods, your friends—how quickly spun
 “ Each thread of speech in order’s track begun !”—

* Why ‘ aliquos penates,’ in the 332d. ver. orig. surely it should run ‘ alios,’ other than those of Minos !

I have omitted in its proper place to alter ver. 326. orig.

‘ Per Te, mea alumna, meumque
 —‘ Expertum miseræ tibi rebus amorem.’

Thus

Thus hope, in bland composure of control,
 Calms the fierce tide of passion in her soul ;
 With fall'ring finger o'er the virgin cheeks
 She glides the shelt'ring veil, and trembling seeks
 The sweets of slumber, gentle gift of night ;
 The oil inverted chokes th' expiring light ;
 Each stroke she wards that beats the lovely breast
 Wards with her hand, and soothes each care to rest,
 Through night, fast guardian of each breath that flies
 Prop'd on her elbow o'er the suff'rer's eyes
 She broods incessant ; when the smiles of day
 Dart from the mountain brow a scatter'd ray,
 Joy to the heart of man *whose* varying fire
 * By turns the virgins fly, by turns desire,
 They fly the † *setting*, hail the *rising* flame,
 The virgin cares their matron's precept claim,
 Prompt to obedience ; all *her wish* to know,
 Whence the best pleas of nuptial transport flow,
 That fill the sager thoughts, a father's ear ;
 She bends her accents' *whisper'd* strain to hear ;

* Ver. 351. orig. I understand to run, 'alternæ,' instead of 'alternis,' which, if preserved, 'horis' should be the substantive. Pavidè should be read in the same verse.

† Scaliger ascertains the hatred of virgins to Hesper, for whom the original places the *setting day*, from Catullus, who introduces their reproaches of that *meek* godhead,

'Qui Cælo lucet crudelior ignis.'

Ver. 350, 351, 352. orig. contain little better than a conceit.

The

The sweets of peace her fond *ideas* praise,
No custom'd converse wildly-wand'ring plays.
 Now she proclaims aloud the hosts in arms !
 And now the † kindred deity alarms !
 Her ‡ dread the loss of father, and of king !
 Her dread his friends, alike from Jove who spring ;
 She plies (foul treason !) falsehood's ev'ry art,
 With threats of angry heav'n each patriot-heart
 Her terrors scare; fell omens burst around,
 (Fell omens wrap'd in ev'ry scene abound !)
 She deals corruption to the priestly band ;
 When falls the *victim* to the sacred hand,
 Deep in the entrails *Minos' bliss they spy* ;
 Embattled hosts the dubious combat fly.
 Her ready vase the pond'ring matron greets
 With richest incense, variegated sweets ,
 Casia, narcissus, and * each herb displays
Of many-scented pride, luxuriant strays
 Thrice the ninth thread of three-fold hue, ' My fair,
 ' Thrice,' she commands me ' with a virgin's care,'

† Ver. 359. orig. I read 'affinémque timet divum' scil.
 'Jovem,' by this the repetition of 'communis' is avoided.

‡ Ver. 358. orig. should run 'fremere,' instead of 'tremere.'
 I cannot construe with Scaliger these words ironically, but as
 a compunction of conscience from a transient return of filial
 affection.

• Ver. 370. 'Herbasque intendit.'

U

' Thrice

‘ Thrice with the mouth’s light dew, her bosom
‘ streak;

‘ To heav’n in vain would equal numbers speak †!
She ‡ thrice to Jove repeats the Stygian rite,
Strange to th’ Idæan yet, or Grecian sight,
The olive, fav’rite of Amyclæ’s boughs,
Strews the dark shrine; with sadly-solemn vows
To fix the monarch’s soul; in vain!—unaw’d
Firm Nisus triumph’d o’er each votive fraud;
Chang’d nor by man, nor God his purport swerves,
The lock such cautious confidence preserves;

† We are now surrounded by the rites of magical incantations, which Scaliger in a long comment discusses even to minuteness. A comparison of the practices in this part of Grecian enthusiasm by the queen of Carthage, *Æn.* b. iv. will serve to a sufficient explanation of the present passage. But critics love to talk! We may observe the antiquity of the above relation from the assertion of the author, immediately ensuing, that these Stygian rites were at this period unknown to the seers of Crete, or to the Greeks: by the seers the Idæi Dactyli may be intended. The *φαρμακία* of Theocritus may farther be employed as explanatory of the text by a curious reader. The first solemn acts after the disposition of the incense, and flowers in the vase, was a deprecation of heavenly anger for the intentions of the heart urging to these sacrifices, by the thrice-spitting of the priestesses and the person, on whose account they were made, each into her respective bosom. We may in this, and every other institution, particularly of the magical kind, observe the heathens to have delighted as in odd numbers, so in very odd things.

‡ Ver. 374. orig. I read,

‘ Indè Jovi plusquàm geminat,’

for,

‘ Numero deus impare gaudet.’

Again

Again associate of the virgin-plan
 To cut the fatal lock her wishes scan
 The dread attempt ; ev'n now * she cuts, to prove
 The willing succour of a long-known love !
 Then to her native walls her happier doom
 Of swift return, to hail a daughter's tomb †.
 Ideal deed ! her frantic hands divide
 The tress with Sidon's radiant purple dy'd.
 The captive city mourns the Gods' decree
 Oracular ; suspended o'er the sea
 The virgin triumphs on the deck, each maid
 Of Thetis' court, to Scylla's charms display'd
 Smil'd admiration, Thetis gaz'd her frame ;
 And Neptune kindled with a fiercer flame.
 Here Galatea guides the sisters gay,
 And she, Leucothoë hight, o'er ocean's way

* Ver. 383. orig.

‘ Quém longo jamjam captat succurrere amori.’

† I understand with Scaliger, that the original alludes to the nurse's return into her native country, (but with this difference) when the attempt *had succeeded*; in which she was as wildly confident, as her poor pupil. Scaliger maintains the reverse. Her daughter was buried there ; the 384, 385, and 386th. ver. orig. I read;

‘ Non minus illa tamen revehi,’ quò mænia crescant,

‘ Gaudeat, ut cinerì patriâ est jucunda sepulto.’

(‘ ut,’ implies ‘ as,’ or ‘ since.’)

‘ Ergò æquè capiti, ac Scylla, est inimica paterno.’

Whose car cærulean yok'd in glory lead
 The finny race, and * double footed steed.
 To these the mild *Palæmon's* infant rage
 Join'd with a mother springs;—*they* blithely show
 Fix'd o'er each limb, unrival'd by the snow † !
 In vain she pours, impatient of relief,
 Borne mid the roaring surge, the notes of grief ;
 Restrain, ye troubled blasts, your sullen breath,
 Attend my sorrows, ere I sink to death ‡ !

Attend

* Definit in piscem.

† I omit ver. 397, 398. orig. relating the presence of the Tyndaridæ on this occasion ; for what connection subsisted between those twin-brothers, and the deities of the ocean ? ver. 398. is composed of a whole line in Virgil's fourth eclogue. If Virgil treated us with the Ceiris, we may be contented to return the line to the eclogue, where it is certainly introduced with propriety, which can scarcely be asserted with respect to the present passage. If the Ceiris is concluded the performance of another, the insertion of this verse is a conviction of pitiful plagiarism ; and as Virgil fairly claims it, it is but just that he should possess it. I read ver. 399. orig. ' illi etiam,' &c. Palæmon and his mother.

‡ Ver. 402, 403. orig. are left out for one of the reasons in the remark upon ver. 398 add to which that I have always thought the passage in which I first met with them to be clos'd in the style of Ovidian conceit, rather than of the dignified spirit of Virgil. Take both lines,

Ad cælum infelix ardentia lumina tollens,
 Lumina nam teneras arcebant vincula palmas.

Scylla was chain'd to the deck ; hand-cuffed by the command of the very man for whose sake she had forfeited the reputation of a daughter, a princess, and a citizen. Just punishment of
 guilt

Attend, too partial gods, ' my last appeal ;'
 Who never deign'd a smile to Scylla's weal,
 How soon to speak no more ! oh ! Ye, whose form
 The Zephyr mild, or Boreas in a storm,
 Bear witness to my wrongs ! and Ye ‡ whose claim
 To fan the rosy East, is Scylla's name
 Dishonor's sound ? to *her*, to *her* ally'd
 Swells o'er each vein the rich congenial tide ;
 (Oh ! would that safety crown'd a Procne's hour !)
 Once, once the *filial grace* of Nisus' pow'r,
 Who spread the flame of love o'er Grecia's band,
 Where winding † waves embrace the circling land.
 Yes ! Minos, I am thine ; in union dear
 Thy wife !—my words, tho' unaccepted, hear !
 Mine, as a slave to plough the wat'ry way !
 Here fix'd in fetters many a weary day !
 Sure 'tis enough ! can fiercer pangs await ?
 Fool that I was ! my country's honor'd state,
 My dear, dear household gods to yield ! to know,
 (Where sued the friend !) the tyrant, and the foe !
 Yet be it so !—from such * the hard return
 My guilt might expiate, such whose temples burn

so complicated ! The expression therefore signifies ' she rais'd her eager eyes to the heavens, and would have rais'd her hands, but they were tied down.'

‡ Ver. 409. orig. I read ' Sprenitis ?' Procne was Scylla's first cousin.

† The Hellespont ; a strait dividing Europe and Asia.

* Ver. 421. orig. ' Illos scelerata putarem,' &c.

By these relentless hands, whose walls around
 For thee, for Minos, thunder to the ground ;
 My well-requited doom, had fate reveal'd
 Our faith firm-plighted, and our union seal'd.
 But thou, my victor ! stars shall change their course,
 Ere Scylla's thus to dread her Minos' force :
 Fondly I deem'd !—'tis guilt that conquers all !
 For thee, for Minos' love my country's fall ?
 For thee ? what wonder, fond unguarded maid,
 In looks confiding, by that form betray'd § !
 Ill in that frame I never could believe,
 That frame, those stars but glitter to deceive !
 Th' enchanted palace not a sigh pursu'd,
 No amber's pride with pearly tears bedew'd,
 No softer coral * ; not a vassal fair,
 Whose equal ranks superior graces share,

§ I omit ver. 430. the whole being borrowed from one of Virgil's eclogues; and originally imitated from Theocritus. Ver. 429, 431, 432. should thus run,

' Vultu decepta puella,
 ' Non equidem ex isto speravi corpore posse
 ' Tale malum nasci ; formâque, & fidere fallor.'

The application of 'fidere' seems a beautiful allusion to the foregoing conclusion of Scylla, that the stars would sooner vary their established course, than she should expect severe treatment from Minos. In this latter passage she cannot trust them.

* Coral, a shrub growing at the bottom of the sea, and there yielding to the touch, however hardened its substance, when exposed to the open air.

No

No—not the fear of heav'n restrains my soul ;
 Oh ! Love ! *what* bends not to thy stern control ?
 No sweets of myrrh my reeking brow shall crown ;
 No flame of Hymen gild the couch of down,
 Wasting a rich perfume ; the couch, whose pride
 With citron structur'd ; and with purple dy'd.
 Great my complaints ! as mine, no virgin's doom !
 Not ev'n the sand strew'd o'er me for a tomb † !

May

† They, who esteem the above not to convey the sense of the original, may accept

‘ Great my complaints ! ev'n earth the gen'ral tomb

‘ Strews not her scanty dust for Scylla's doom !

These expressions authorized by Scaliger, (who alters ver. 441. to

‘ Et illa quidem communis alumnis

‘ Omnibus,’ (sc. Tellus.)

remove at least an ambiguity in the word ‘ alumna,’ which derived from ‘ alo ’ implies the nourisher, no less than the nourished. True it is that Pliny adopts the very phrase ‘ terra omnium alumna ;’ but we may recollect that a considerable part of our present subject is taken up in the conversation between Scylla and her nurse, and the former alone is constantly call'd ‘ alumna.’ As above read, I presume the passage to allude to the *assertion of Hyginus*, that ‘ Scylla cast herself into the sea,’ and in course received not burial even in its rudest form upon the shore. But why, it may be asked, is the earth alledged to be the common privilege, as to sepulture, for females in their maiden state. I know not, unless upon the idea, that the other sex, being perpetually exposed to, or exercised in battles, were liable to perish, and to remain unburied. Their wives were likewise more liable in many respects to follow the fortunes of their husbands, and to be deprived of funeral rites. Those who are disgusted with the *hissing* of ‘ communis

‡ May not I sue thee 'mid thy servil train,
 Thee and the happy partner of thy reign
 In meanness' humble task my toils to shed,
 On the full spindle roll the flaxen thread?
 Yet (Pow'r thy right commands o'er Scylla's breath!)
 Why not a wretched captive yield to death?
 Alas each tir'd limb sunk its strength resigns;
 Loose o'er my bending neck my head declines;
 ¶ Each stiff joint motionless, these *marble* arms
 Drop, as the *marble cold*; these boasted charms
 Oft woo'd by lovers fade—see, see they sweep,
 Those pests, unwieldy monsters of the deep!
 Mid the blue whirlpools dash'd their finewy pow'r,
 Each well-fang'd mouth wide open'd to devour.
 Yet, Minos, mark the chequer'd lot of man!
 What ills beset one disappointed plan,
 Ills, such as Scylla knows! are such to me
 The wretched offspring of the Fates' decree?
 Fortune their cause, or errors all my own?
 The world may blame!—uninjur'd Thou alone.

alumnis' will certainly prefer the text, as it first stood. Scylla might probably have apprehended the directions of Minos to have commanded her over-board, when the ship came, as we express it, to a *certain latitude*!

‡ Ver. 446. orig. 'Non liceat,' &c.

¶ Ver. 450. orig. 'labuntur' for 'labascunt' the first syllable of which is short. To the close of this verse I have added an amplification, characteristic of Scylla's extreme distress.

Mean-

Meanwhile incumbent o'er the distant surge
 Rude eastern blasts their swelling canvas urge,
 The bent oar hails the sea-encircled meads ;
 No more the plaints, as ocean's danger leads,
 Trill from the virgin-breast ; at once their course
 Forsakes, proud Isthmus, thy *collected* force ;
 Pass'd fertil * Corinth's flow'r-enamel'd plain,
 * And pass'd the cragged tow'rs of Sciron's reign ;
 The cave, its hapless neighbors' curse, where dwells
 Th' *unwieldy swine of many-bristled shells* † ;
 The safe Piræan haven they descry'd ;
 Fair Athens, but in vain its Scylla's pride ‡,
 Attracts a last, last look ; and now the view
 Of Minos' rich *domain* their eyes pursue

* The family of Cypselus, tyrant of Corinth, is represented to have reigned there in the days of Scylla. Sciron was a robber, or rather *pirate*, conquered by Theseus, as mythology records, and turned afterwards into a rock. Megara was the place of his death.

† Cromyon, a spot in the vicinity of Corinth, contained the den from which the monster in the text occasioned perpetual alarms to the adjoining inhabitants. Scaliger quarrels with 'Testudinis,' and reads Theseidis,' ver. 466. alluding to the destruction of the monster by Theseus. The version assimilates the bristles of the animal to scales, or a shell, and the original may be rendered accordingly.

' Infestumque suis dira testudine transit.'

The 'suis' is here sufficiently implied without a direct name. It may seem the origin in some respects of the destructive boar slain by Meleager.

‡ Ver. 469. orig. ' Et notas sibi, vae frustrâ,' &c.

Girt

Girt by the roaring flood; and now the high
 Cyclad and Strophad, rising to the fight;
 With thee, Hermione, soft-winding bay;
 Erewhile abandon'd Delos' fertil' sway,
 Dear to old Nereus' bride; to ocean's king,
 Whose reign th' Ægean deep, their course they wing
 By Cythnos' foaming strand, by Paros' ile
 Proud of her marble, and Donyfa's smile
 Whose stone of verdant hue; Ægina's towers,
 And * her, whose harvests wooe th' autumnal hours.
 Now here, now there, the sport of ev'ry gale,
 Rolls the toss'd virgin; thus beneath the sail
 Of freighted fleets th' attendant boat is whirl'd,
 Stern winter o'er the main in tempests hurl'd!
 When she the mighty bride of ocean's arms
 † Vex'd all her beauty, rish'd all *her* charms,
 Whose sickly hues a varying form display:
 Confess'd the goddess of the wat'ry way.
 Nor thine, thou billowy queen, that tender frame
 To clothe in ‡ harden'd scales, your trait'rous claim,

* Seriphus; where, says Pliny, the frogs croak not! Why must naturalists be fanciful?

† Ver. 481, 482. orig. I read

' Omne decus donec formæ vexavit, et ægros

' § dissolvens miseræ mutavit virginis artus.'

‡ Ver. 484. 'Externis squamis.'

§ They who esteem this alteration of the text too daring, as not reconciled by MSS. vet. ed. &c. but solely by common sense may take 'abstulit,' &c.

Ye

Ye finny tyrants, the delicious prize :
 What prey unheeded, when your hunger eyes ?
 She tries her little wings, she soars sublime ;
 And bears the name congenial with her crime,
 More beauteous than the swan, Amyclæ's grace * :
 As clos'd the embryo of the feather'd race
 Clos'd in its snowy egg, ere wak'd to day
 By genial heat the limbs imperfect play,
 Till form'd each looser joint ; thus, hapless fair,
 Th' unfashion'd parts their *gradual* changes share,
 Till wide-incompas'd by the roaring deep
 Of *what was* † Scylla not a trace they keep.

* Ver. 489. orig. Virgil in his Eclogues has the following verse,

‘ Argutos inter strepit anser olores.’

I recollect to have seen in no passage but the present, ‘ anser,’ applied to a ‘ swan.’ The verse may be read,

‘ Ciris Amyclæo formosior esset olore.’

† After all the various opinions of the critics and commentators, it may be reasonable to conclude the Ceiris to have been the Halcyon ; Apollonius applies the epithet *λύγρη* to this bird ; so far it is reconcileable with the history of Scylla. Scylla seems to have been thrown, or to have thrown herself into the sea, the Halcyon's element : for it never quitted either the ocean, or the shore. It is likewise reconcileable to the antiquity of Scylla's story, from the fabulous representations of the Halcyon. The more ancient the occasion of a metamorphosis, the more congenial the character of the animal existence into which a human person had been mythologically transformed, with the personage himself, in all the parts of his history.

At

At once *that* face, which set a world on fire,
 Those lips, that kindled in each breast desire,
 That soft-expanded forehead's milder light,
 Erewhile *each* charm collected to the sight
 Sinks to a scantier space; of late so sleek
 The chin protracted gently to a beak;
 Perch'd o'er the centre of her head, the crest,
 As conscious of the *lock*, a fire possess'd;
 Array'd in purple smiles; the silky show
 Of plumage darts a variegated glow
 Of richest hues, her polish'd frame o'erspreads:
 Each * radiant arm the strength of pinion sheds.
 The rest her will obey; of texture thin
 Each leg protected by a coarser skin
 Of pure vermilion; from the tender feet
 † Earth's lightly-printed dust the talons meet.
 Nor deem, oh! *Virgin*, that her ling'ring aid,
 The bride Neptunian sweet of soul display'd,

* Ver. 504. orig. 'Lautaque,' instead of 'lentaque.' From the fabulous origin of this bird in the present story of Scylla, and from its residence on the sea shore, it may seem to have supported itself upon fish; some fertile genius by a happy after-thought of fancy might thence have metamorphosed poor old Nisus into a fish, which was doom'd to be eternally worried, and often devoured by the Halcyon; as if it was not sufficient that the daughter should have destroyed her father, but that she still in her new form should continue her persecutions. We shall at the close of the poem observe the reverse.

† Little footsteps lightly print the ground. Mr. Gray.

From

From this dread period not a look *she* lov'd
 Smil'd, as encircled with the wreath *she* mov'd
 Of purpled fillet o'er her radiant head ;
 No Tyrian fragrance to the genial bed
 Welcomes her spousal step ; no place of rest,
 For *where* a spot to comfort the distress'd !
 Thou, Halcyon, springing from the billowy stream
 On whirring pinions to the solar beam
 Shed'st in thy feather'd flight the briny dew ;
 Ah ! why from death recover'd to pursue
 Of life one barren solitary round,
 While rocks, and desert shores thy woes resound ?--
 Nor yet the vengeance clos'd ! for He, whose sway
 Heav'n, and the myriads of his earth obey,
 Disdain'd her union with the realms above,
 Who seal'd a *father's* doom ; a smile of love,
 His pious virtue's recompence, (thy shrine,
 Oh ! Jove, all-suppliant to thy pow'r divine
 Oft by his vows embrued in sacred gore,
 Nor to the gods refus'd the *gifted* store)
 Thy boon the form he wish'd, an happier change,
 * With eagle-wing the brow of heav'n to range ;
 And much the piercing Eagle, Jove, thy pride !
 —For Thee, still plung'd in sorrow's whelming tide,

• A very prolix remark ('which like a wounded snake,' &c.)
 is *indulged* by Scaliger upon this passage ; but the passage itself
 is sufficiently clear without it. I read 'coruscis' in the next
 line of the original, as applicable to the eagle. Ver. 531.
 orig. instead of 'gnatique,' I would prefer 'fatigue.'

Loath'd

Loath'd by the Gods, and sentenc'd by the Fates,
 Condemn'd by him thou lov'dst, yet more awaits ;
 A father's ruthless ire ! as, Scorpio bright,
 Amid the glories of etherial light,
 (Their splendors oft' have caught my ravish'd eye !)
 Alternate thine, Orion's beam to fly * !

Such

† Ver. 533, 534, 535. orig. I thus read,

‘ Sicut et ætherio signorum munere præstans
 ‘ Uno nam duplices stellantes lumine vidi,
 ‘ Scorpius alternum clarus fugit Oriona.’

In this elegant composition, not unworthy of Virgil, but from the repeated corrections, requisite to the full display of its excellencies, scarcely an entire effort of the Mantuan Muse, we may observe a distinguished application of more ancient mythology to episodical sweetness. Imitations from Catullus, where alone he merits to be imitated, are adopted, to the improvement of the piece. Virgil (if we may conclude the poem to be his) has almost through the whole been a copyist of his own works, even if we omit (which I have before hazarded) the verses borrowed without a slightest variation. As the poem has hitherto appeared, Ovidian conceits are interspersed. This defect might have been merely a sacrifice to the times, in which the Ceiris was composed. We may not forget Apollonius, whose abbreviated simplicity of reflection, and manly expressiveness of style are an ornament to the present piece. The language of the Roman, describing the course in which the vessel of Minos sailed with his captive Scylla, assimilates to the poetry of Apollonius. Upon the whole, though the Ceiris may be esteemed an *apocryphal* production, as the offspring of Virgilian parity, the critical canons may be satisfied to rank it with classical exertions, patronized by Augustus. From the allusion to philosophy in the exordium of this poem, considered with its subject, may we not conceive a designed application to Pythagorean principles? If we are indebted to Virgil for the Ceiris, it is no improbable conjecture. As he
 well

Such 'gainst the Halcyon burns the Eagle's rage!
Stern mem'ry prompts, eternal war they wage.
Where'er sad Scylla wings th' ærial glow,
Hark! through the sky resounds the parent foe!
Where'er the father cleaves his liquid way,
Through realms of space she seeks the kindred prey.

well knew, and has amply characterized the tenets of the Pythagorean school in the sixth book of his *Æneid*; so in the present abbreviated work, the Doctrine of Transmigration has been judiciously interwoven with the more general principles of mythology.

E N D O F V O L. I.